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Among the other special articles for February are these:

"The Power of Faith-Hope," by William Walker Atkinson, which weds faith and hope in one dynamic whole.

A splendid analysis of business relations

in "How to Increase Efficiency of Employees,"

by Thomas Dreier.

A masterly study of "Intemperance: Its Mental Cause and Cure," by Annie Rix Militz. This one article ought to save many a man from intemperance. Intemperance in all departments of life. Though it deals primarily with the delical partments. with the drink habit, of course.

A splendid instalment of that "Practical Psychology," by Edward B. Warman, A. M., this one on the practical side of "Telepathy and Mental Telegrapy."

And part two of that fine series by Walter De Voe on "The Science of Vitality," which is arousing great interest in our readers.

To complete the balance between the practical and the ideal we have a beautiful study on "Finding the Inner Center," by Dr. Horatio

W. Dresser.

The New Thought Platform. In this number we give you the New Thought platform as burbanked by Elizabeth Towne. In

the February number you shall have "What New Thought Teaches," by William E. Towne. Suppose you send us in your version of the

(Continued on Page 2.)

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Among the poems for February number will be a beautiful one called "The Key," by Con

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JANUARY, 1913

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THE NAUTILUS

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Edwin Markham Orison Swett Marden William Walker Atkinson Benjamin Fay Mills Anne Warner Annie Rix Militz Edward B. Warman, A. M. Horatio W. Dresser

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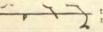
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Harvard University Medical School, '88; College of Physicians and Surgeons (Chicago), '89; formerly House Physician and Surgeon in Cook County Hospital (Chicago); Professor of Obstetrics College of Physicians and Surgeons (Chicago); member Chicago Medical Society to 1912.

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Address

"Build thee more stately mansions, oh, my soul!

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea!"

—Holmes' "The Chambered Nautilus."



Self-Help Through Self-Knowledge.

MONTHLY One Dollar a Year.

JANUARY, 1913.

VOL. XV No. 3



Choose You Now.

Our blaming anybody but yourself for what has happened in your life. No matter what other people do, it is what you do that counts for your advancement or non-advancement. You can lead a horse to water but you can't make him drink—you can lead a woman to drudgery but you can't make her drudge. She only drudges as far as she chooses to drudge. Nobody can force us to do things that we do not choose to do.

Whatever comes to us comes because of our lifetime of succession of choices. You are seeing now the results of the choices you made in the past. Recognize that it is YOUR CHOICES that were at the bottom of the whole thing, and that what others did could not reach you except through your choices.

Forgive everybody to 7,700 times 70.
Wipe off the slate and begin again
HERE AND NOW.

Don't fuss about what ought to be or

what has been or what may be—get down to what is here and now and make the best choice, here and now.

Make your life a succession of choosings of the best, here and now. This is the only road by which you can travel straight out of the conditions with which you have surrounded yourself.

Be still and let your light shine.

Where the Will is Free.

THERE is just one spot in this world where you are absolute master of everything, and that spot is the fulcrum by which you can move the whole world—the place of choice. Choose you this minute the best thing you can do under the circumstances, AND DO IT WITH ALL YOUR GOOD WILL.

Make your life a succession of these choices, and you will certainly find the way out. Unless you do make your life a succession of these choices, your conditions will go from worse to worse.





It is the disciplined self that generates power to change environment, and the only place where you have free will and free power of discipline is at that point of CHOOSING, within you.

Choose you this minute the best thing you can do under the circumstances, and do it.

The results of your choice are none of your business—they are God's business. Your concern is simply with the choice and the doing in accordance with that choice. If you choose good you cannot avoid reaping good in due time. If you choose the not-good you cannot avoid reaping in due time the not-good.

The not-good which you are reaping today is the result of wrong choices made yesterday and the day before, and last year and the year before, and so on.

Your one place of absolute mastery is the place of CHOICE.

Act in accordance with right choice. The one time to do it is NOW.

Results are beyond your control. That is why I say they are none of your business, they are God's business.

A A A

Marriage and a Career.

HERE is a woman who left a musical career to get married. Her husband promised to let her continue her music at any time she wished. Her marriage is not a happy one, but her husband now refuses to allow her to go on with her career. She is very talented, worked hard to achieve success, and is very unhappy at the thought of giving up her music. She wants to know what is the right thing to do.

It seems to me that if I were in such a

place, I would certainly take matters into my own hands and resume my music and study.

Judging from your letter you have no children and you haven't sufficient outlet for your energies. A person of your disposition CANNOT live long and keep her health in such a life as you are at present pursuing. It means stagnation, ill health, and shipwreck. You might just as well put a lark in a cage six inches in diameter, and expect it to thrive.

If I were in your place and were still I, and my husband couldn't listen to reason, I would read him a wholesouled riot act. I would tell him that I intended once and for all to take up my musical work again and that I would do my level best to be a good wife to him right along with it all. After that I would shut my mouth and ACT, instead of vacillating, or sitting still and chewing the rag. Of course the husband in that case would kick like a locoed bron-He would make all sorts of a row until he realized that the die was cast and that there was no use kicking. Then he would adjust himself. He would surely do this if I did my part.

In other words, if you follow the promptings of your own heart, and yet do it all in love and kindness toward him; be firm and yet faithful toward him; be free and yet loving; he will soon submit to the inevitable, adjust himself, and begin to be happy in your success.

But be sure that your own attitude in the matter is right and not tinged with self-righteousness.





When You Know Where You Are Going.

I F you can do this and do it aright, you will soon find yourself absolutely free in your own consciousness, and you will find your husband and all your circumstances adjusting themselves to help you. It is said the whole world stands aside to make way for the man who knows where he is going. Not only that but it is true that the whole world springs to help him who knows where he is going.

But nobody helps him who sits in a six-inch cage and beats his wings against the bars—with the door wide open.

Now I have told you what I would probably do in your place. It is likely I would do this no matter how much I loved my husband. I would do it because I know that no one can live without proper outlet for the God-given energies that are working within him. I would do it in self-preservation, if for nothing else.

The thing for you to do is to ask your own spirit what is the right course for you to pursue. Until you get the proper leading be still and listen.

When you get the right leading, rise up and act. And after you have once put your hand to the plow never look back. Never permit yourself to question whether you did the right thing or not.

After all, it doesn't matter so much what you do, as how you do it.

If in your thoughts you are unstable as water—if you look back and then look forward and decide, and then go back on your decisions, and then decide again—if you are vacillating—you will never excel no matter what you do nor what choice you make. Take time to consider, trust the Spirit to tell you what to do, listen to the voice; then go in to win and stick to it. Do it sweetly, calmly, in faith believing in yourself and in God, believing in God in all parties concerned, believing that God will bring peace and readjustment to you and all those about you.

The Genesis of Fletcherism.

YES, you will find better results with the New Thought practice when you restrain your eating. The Fletcher idea is taken straight from the yoga teachings—the yogis have practiced Fletcherizing from the beginning of time. They eat abstemiously of the plainest foods only, and every mouthful is chewed with deliberation, and tasted with every chew. They concentrate upon their eating, and they count that mouthful lost which is not FULLY ENJOYED.

The more completely we enjoy each mouthful of food the less we shall find ourselves bolting unnecessary quantities. It is said that civilized man lives upon one quarter of the food he takes, and that the other three-fourths he takes at the peril of his life. Perhaps the proportions are not correct in all cases, but the idea IS. The proof of your diet in this case lies in your abundant health.

No, there is nothing abnormal in your experience of eating less in proportion as you think higher. It is the ordinary thing, and it will happen in every case





where the student goes into this new practice with heart and soul. It is natural. By fasting the being is enabled to renew itself more quickly in the image and likeness of the new ideals conceived. As long as you feel strong and well and happy don't be afraid of doing anything in this line that you want to. But beware of setting stunts for yourself to do, in the way of fasting. Let each meal take care of itself and use good commonsense in the kind and quantity of your food.

The same principle that applies in this applies in any other mental work. If you are studying hard, if you wish to have your mind particularly clear for any task, cut your meals down and fletcherize what is left. "Eat less and eat it more," as Fletcher says.

Another Prophecy.

A LETTER from the Hon. John Shepherd of Carrollton, Ohio, reads as follows:

"I have read both the September and October numbers of the Nautilus, wherein you prophesied the election of Roosevelt. I have somewhat of a reputation for prophecy myself in my own neighborhood, and I foretold his election just as you did. Now please inform me what we are both going to do over the outcome. I didn't base my forecast on any information from God, but from figures. But now it seems we have both failed miserably, for which I am very sorry."

It wouldn't do for any human being not to "fail miserably" once in a while. If he did not, everybody would be depending upon him for advice and guidance, instead of developing advice and guidance from within himself. It was for this very reason that Jesus said it was expedient for everybody else that He go away because otherwise people would depend upon Him and never find the comforter for themselves. Don't you see? So even our failures work for good to others—they keep others from depending upon us too abjectly.

And they keep us from being rash prophets! They teach us a little caution, you know.

But just between you and me, I don't feel at all that my prophecy "failed miserably." The policies Roosevelt stands for were elected in the spirit, if not in the fact. And if Mr. Wilson doesn't do some tall progressing for this country in the next four years you will see Roosevelt elected in 1916. My inside information was correct in spirit, but I misinterpreted it. Or rather I over interpreted it! That is the trouble with prophets-their inside information is always colored by their own personal desires and enthusiasms. And that is the reason why it is not safe to follow prophets very far.

If only the Republican Casabiancas had exercised gumption enough to jump when the Republican ship went into the hands of the pirates, Roosevelt would have been elected overwhelmingly. Just as the Roosevelt policies were elected overwhelmingly four years ago when Taft went in on Roosevelt's recommendation. And just as Roosevelt himself went in eight years ago. Wilson received a smaller vote than Bryan did in 1906 when Roosevelt defeated him. Well,





never you mind—the American people are building a new ship, a Progressive ship. The progressive Democrats are trying to build one, but I surmise the pirates still in charge will prevent it. If so, I look for Bryan to line up with the Progressive party a little later—as he ought to have done this year.

7 7

Why We Get Tariff Revision Upward.

In the New York World for Sunday, August 18, appears a page that every American ought to study with prayer and understanding. It is headed "Export Prices for Americans Would Save Two Billion Dollars a Year," and it gives tables and illustrations of the difference in prices charged here and abroad by tariff protected manufacturers. This information was secured by the Tariff Reform Committee, through detective methods, after the manufacturers themselves had refused the information.

Here are a few samples of the way the tariff laws enable the big interests to rob the American public:

- 1. Stoves made in Peekskill, N. Y., sold in the United States for \$20.00 are sold anywhere over the border for \$15.00; "protective duty," forty-five per cent.
- 2. "Domestic" sewing machines sell here for \$30.00; abroad for \$18.62; which is sixty-one per cent higher for us; and the "protective" tariff is thirty per cent.
- 3. Typewriters sell for \$90.00 here, and the same ones sell for \$55.00

abroad. "Protected" by thirty per cent duty.

- 4. A little alarm clock made in New Haven sells here for sixty-eight cents, abroad for fifty-five cents. Duty, forty per cent.
- 5. Dotted swiss that sells wholesale here for twelve and one-half cents. costs eight and one-eighth cents to manufacture, and the same is made in England and at a fair profit sold at 10.97 cts. The Payne-Aldrich bill raised the tariff on this from thirty-five per cent to fifty-one and forty-two hundredths per cent-to please the manufacturer, Senator Henry F. Lippitt of Rhode Island, successor to Aldrich who framed the bill. And at the same time the tariff went up, the retail price rose to twenty-five cents a vard, as every woman knows. The same sells in London for seventeen cents.

Senator Lippitt is one of the owners and manipulators of the republicandemocratic machine. He is a sample of the bunch.

It is easy to see why the democratic platform of 1912 sounds like an echo of the republican one of four years ago. "A moderate revision downward" is exactly what the machine stands for whether it puts forth a democrat or a republican as presidential nominee, and its idea of "revision downward" is illustrated by the Payne-Aldrich bill that increased Senator Lippitt's perquisites from thirty-five per cent to fifty-one and forty-two hundredths per cent.

The corrupt machine has two parties and whichever one wins the common people lose.





The Progressive party and Theodore Roosevelt are working for our emancipation from special privilege and its attendant high cost of living and exploitation of human life for the benefit of the rich. Why not work with them? And vote for them?

Why go to sleep on the traditions of the old parties and their owners when there is opportunity to wake up and OWN a brand new party made by the people themselves.

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Why I Work With the Progressive Party.

A CORRESPONDENT says, "I am stubbornly opposed to Teddy. But

I don't waste my force at politics anyway—I keep them for better things."

I am "stubbornly opposed" to nobody. I am actively helping Theodore Roosevelt and the Progressive Party. I do not "keep my forces for better things," but I USE my forces to make politics what they should be.

This is the first campaign in my lifetime where the people have any chance whatever to elect their own man at the head of their own party, against the will of the "invisible government" that chooses Taft and is forced to choose Wilson as its candidates.

That is why I—along with Jane Addams, Ben Lindsey, Gifford Pinchot, Albert Beveridge, and a host of others—am putting my energies into this crusade for righteousness and freedom of the people to rule themselves.

Whether Roosevelt is our next president or not, THIS CAUSE WILL WIN BECAUSE OF HIS CANDIDACY and

its tremendous campaign of education.

I grant you that the two old political parties will blacken pretty nearly anybody who touches them. But the Progressive Party is a brand new force that will elevate those who work with it. A brand new clean power made by the people, of the people, and for the people.

Don't you think such people as Jane Addams and Ben Lindsey will help to keep it a clean power? I do.

PER New York World for Same

How to Train Children.

I T is too late for you to turn your grown son from his selfishness except by setting the example of turning yourself from selfishness; coupled with faith in God's Good Will working in the son.

Selfishness in sons is the result of a lack of self-training in parents when those sons were very small children. The latest scientists in child culture say that the habit of obedience is set before the child is one year old, or it is never set until the child is able to discipline himself. It is the same way with the habit of consideration for others—this habit must be set before the child is more than two or three years old, or it is never set until the child is old enough to take himself in hand.

And the child never takes himself in hand until he sees a beautiful example of wise unselfishness which he wishes to follow; or until he meets so many hard knocks because of his selfishness that he decides to cultivate consideration for other people's feelings and rights.





THE NEW THOUGHT PLATFORM

BY ELIZABETH TOWNE

THIS IS our platform, broad enough, strong enough for not only the "hundred and forty and four thousand" elect, but for all mankind, and womankind, and even for all the ITS of creation:—

- 1. God is all-present Mind, whose mode of motion is thought.
- 2. The Real Man is God's Idea, purely spiritual; the material man is the body of God's Idea, expressing all man has recognized of his true self; men are trains of thought in God's mind; "man is a statement of beliefs."
- 3. Thought on its active side is Will or Desire; on its passive side it is Wisdom.
- 4. Desire and Wisdom inhere in God and in His thoughts and in man and in man's thoughts. Desire and Wisdom hold planets in their orbits and project comets on their course.

They likewise hold man in his place and urge him to work out the God-idea within him by building more and more stately mansions in mind and in materials. Desire and Wisdom control man's thoughts, too. Not even one "idle word" or idle thought, is too slight to be swayed by the desire within it, and by desires outside of it which are akin.

- 5. Desire is the primal force of Attraction inherent in every atom and in every organization of atoms through all creation.
- 6. Wisdom is the Pattern, the Idea, inherent in God, and in every atom, and

in every organization of atoms in all creation.

- 7. Desire and Wisdom constitute also the free ethers (or God) in which all creation moves and has its being, and by in-spiring which it lives and grows.
- 8. Life is a Great School in which we learn wisdom by doing things.
- 9. All ways of doing things—are open to us, wise and unwise. We may use either or both ways. We find by experience that the "way of the transgressor is hard," while "wisdom's ways are ways of pleasantness and all her paths are peace."

By experience we prove that wisdom's ways are what we desire—are not wisdom and desire One from eternity to eternity?

Transgressor of what? Of the law of all being, the Law of Oneness, Wisdom, and Desire. (How would you act toward another if you could see your Oneness with him and realize your wisdom and love?)

10. Man's desire is inseparable from his wisdom—he desires what he thinks is for his good.

He is also one with the universal sea of wisdom and desire which lies just above his consciousness. This universal wisdom desires for and through him, and often overrules for his good the good he thought he desired. At the time it seems hard that he cannot have the thing he desired; later he sees that it was because he was not, in his conscious-

ness, wise enough to desire the right thing for that time and place.

This One Universal Consciousness is ever urging every man to right action, before the man has wisdom enough to recognize what the right action should be.

This spirit of wisdom lightens every man that comes into the world, and continues to press for expression through him, every moment as long as he lives. The more complete a man's dependence upon this universal spirit that speaks within, the surer he is to choose always the path of wisdom, peace and pleasantness.

The world is growing in knowledge—the only way a mental world can grow.

Man's mistakes come through dependence upon his present fund of wisdom and knowledge, considering himself apart from other humans and separate from God, the Universal Spirit of all wisdom.

11. The things that are unseen are the true forces and substances of life—Wisdom, Love or Desire, Ideals.

The things that are seen are ever changing for something better.

Therefore, we look within for our peace and happiness and we value a clear conscience above rubies. We value above loves, lands, and honors that inner quiet, the well-done of the Universal Spirit witnessing with ours that all is well no matter what passes.

12. But it is not all resignation. Next comes creation. Being mental creatures we think new things into being.

Do we desire a thing? Then it is ours by right, provided we can have it without robbing another.

The next thing is to desire it steadily, believe in it and work it out.

Health, Wealth, Wisdom, Love, Success, all may be ours; not only without robbing another; they may enrich others

through being ours. But we must think them into being without thinking anything away from others. The means by which we go to work to earn money must be blest by those who buy as well as those who sell.

We desire for others all we desire for ourselves, plus all they may desire for themselves.

The chief end of man is to glorify good and enjoy working it out forever.

LETTING GO BY ELIZABETH TOWNE

0 0 0

THE only way to let go is to let go. If you want to let go of a bird in your hand you spread your hand wide and bid the bird fly. Even so must you let things go mentally. Loose them and let them go.

The one you called out of the All Encircling Good was evidently yours for that time. Now loose him and let him go, and he may come back to you.

But whether he comes back to you or not YOUR OWN COMES TO YOU. And he stays as long as he is your own.

As soon as you begin to close your hands on the bird it takes fright and flies away. You close your mentality on a person, and that person feels it psychically and sidles away from you. Life is one long succession of loosing things and letting them go, over and over, every day and all day.

GET IN line and realize that neither you nor anybody else has a corner on truth and right impulse. All truth and all right impulse come from God who is the center of EVERY individual, and who is pushing EVERY individual to overcome his limitations in thought. That is the working principle of all evolution. Be still and know.



Help for Heretic Hunters

By EDWIN MARKHAM



"I will write a new name upon their foreheads."

OULD you know how with perfect art
To sift the sheep and goats apart--How to search deeply and detect
The very names of the Elect?
Then read the face, for round and fair,
The Book of Life is written there.
Yes, more than Jovian Phidias wrought
Is carven in the hush of Thought.

So shut your Paul, your Augustine,
And all the books that come between--Aquinus, Calvin, tome by tome;
Shut Schleiermacher, shut Jerome.
Look on the face, for written there
God's final judgments are laid bare!
The name is on the forehead writ--Of all that with the seraphs sit--Of all that stumble toward the Pit.

Written for the Nautilus



SIMPLIFIED SELF-HEALING

BY

WILLIAM WALKER ATKINSON

No. 5.

HE EDITOR of Nautilus has requested me to give to its readers a brief, condensed practical statement of the working principles and practice of Mental Science Self-Healing, presented in non-metaphysical terms, so that anyone may be able to understand and apply the same in his or her own case. To condense to the space of an ordinary magazine article that which usually fills the space between the two covers of a fair-sized book is no easy task, but here is my answer to the request. It has but little theory in itbut it will work out in actual practice, and that is the principal thing after all:

Basic Working Principle.

There is mind in every cell, every organ, every part of the human body. This is an established scientific fact. Every tiny cell of the body is a little center of life and mind—a minute unit in the great unity of the physical body. And the bodily organs and parts are but congregations and communities of these tiny cells, each having an organmind, or a part-mind. And the unit minds, or community minds, may be and are reached by positive mental impulses and directions from the Master Mind

which is YOU. YOU sit on the throne and are able to govern each of those tiny cells, or cell-groups, if you will but realize it. That you have not consciously done so before is because you have been ignorant of the fact, or else perhaps too lazy to exert yourself. You have allowed the subconscious, vegetative, mental processes to run the physical machine for you without direction or guidance. These subconscious processes have done pretty well considering the obstacles which you have thrown in their way by wrong habits of living and thinking-but they have their limitations, and it is now up to you to get down to business and do a little directing and managing on your own account. Hard? Oh, no, not so very, when once you acquire the knack. Let us consider a bit of actual practice, and maybe you will eatch the knack as we go along. Mental Attitudes and Physical Conditions.

The first thing to remember in beginning a course of self-treatment in mental healing is that your mental attitude is reflected in your physical states-that the entire physical organism is a mirror which re-pictures the images in your own central mind. This being the case, it follows that if one wishes to manifest desirable physical conditions, one must first create the proper mental pictures in his own central mind. "Hang bright pictures in your mind" is an old adage of mental healing, and it remains ever a vital truth in healing work. Thought takes form in action. Mental states manifest in physical conditions. "As a man thinketh," etc.

The Effect of Mental Images.

The mental image is the mould which determines the shape and form of the physical condition. The average person suffering from a physical ailment will be found to habitually carry in his or her mind a picture of a diseased organ or part of the body. How many of us are continually carrying around with us horrible mental pictures of diseased livers, weak hearts, rebellious stomachs, and so on? Is it any wonder that these organs tend to deteriorate and become more and more abnormal in their functioning? Every little symptom adds to the unhealthy mental picture, and every addition to the picture tends to produce a new symptom. Is it any wonder that we run down so rapidly, once the work has begun? The evil mental pictures induced by patent medicine advertisements, with their horrible array of symptoms related in detail, exist on every side. Thousands of persons would begin the march toward recovery if they would replace these foul pictures by the proper bright mental pictures which should be held in the mind of every person seeking relief and cure by self-healing methods.

How to Start Right.

By this I do not mean that everyone should necessarily carry pictures of livers and stomachs in his or her mind. It has truly been said that when one is in perfect health he is not conscious of possessing internal organs. And so it is with the healthy person, he or she need never stop to think of internal anatomical arrangements. But when one has acquired an ailment there is always some sort of mental picture of the affected part. And so we may as well begin right here in the mental picture work. If it is the stomach, one must get rid of the mental pictures of a weak, unsatisfactory digestive apparatus. Psychology tells us that the best way to get rid of an idea is to create an idea entirely opposite to the undesirable one -supplant the negative with the positive. So drop all thoughts of the weak stomach and begin to build up a general

mental idea of a perfectly normal, healthy stomach, doing its work as Nature intended it should, and running along by the power of the subconscious mental power which directs physical functioning.

Forming the Ideal.

Under the old system of healing, physicians and patients were eternally recalling the unhealthy organ, the natural result of course arising therefrom. Under the more rational methods, healer and patient join in the ideal-picture of the normal healthy organ, performing its natural tasks properly. In the case of the stomach, which we are now considering, the person healing himself should strive patiently and persistently to first build up the mental picture, idea, ideal, or mental mould of a perfect digestive apparatus, able to perform its natural functions properly. The nearer one approaches to the strong vivid mental picture of the strong healthy organ. the greater power will the central mind have over the organ-minds of the cells composing that organ. Remember, we are using the stomach merely as an illustration-what we have said regarding it applies equally well to any and every organ of the body. And, now remember, what you think about an organ of your body is a part of the mental picture. In fact, the mental picture is composed of the material of your thoughts which have gone to build it up. Get your thinking right, and your mental pictures will be right.

"Expectant Attention."

The second step is your condition of expectancy regarding your physical organs—or, technically speaking, the character of your "expectant attention" regarding them. Now you know very well that if you let a person, particularly a child, see that you expect very little, and very poor results, from him, he will be

very apt to make good your expectancy. On the other hand, if you expect great things-work of the best quality-from him, he will be stimulated and enthused in the direction of "making good." This is human nature—and moreover it is physical nature. Suppose you were the collective mind of the cells composing your stomach, and you were aware that nothing but bad was asserted and expected of you, would you try to make good? Not much! And neither does the stomach mind. Listen to the average dyspeptic or "weak stomached" person expressing himself about his stomach, and then remember that the stomach-mind is dimly aware of its owner's opinion of it. Can you wonder that it gives up in disgust and quits trying to be good? Wouldn't you do the same thing, now, honor bright?

Do Stomachs See and Hear?

You may object to all this as fanciful, and regard as ridiculous the idea that the stomach-mind is aware of our thoughts and mental pictures regarding it. Never you mind, there are some mighty good minds which hold that just precisely this connection does exist between our central mind and our stom-And, moreover, whatever may be the ultimate truth regarding the connection, the stomach acts as if the theory were true-and that's enough for practical purposes. Nonsense, indeed! Does your stomach see the unpleasant sight that upsets it—does it see the appetizing food that causes its gastric juices to flow when your eyes see the good things? Does your stomach hear the call to dinner which arouses it into activity before you even see the food? For it acts as if it did, as eminent physiologists have proven by experiments. No, no! there is a close connection between central mind and organ-minds, and we might as well admit it. We may

not have worked the theory down as fine as some one else may do later—but we've got the facts, all right! So, you may at least act upon the supposition your stomach, or any other physical organ, is at least dimly aware of the character of thoughts that you are holding regarding it. And it endeavors to live up to your expectations, be they good or bad. Don't forget this! The organminds of your body are like little children, taking notes of what you think and say about them.

The Power of Confidence.

So we see that we must expect great things of our physical organism. We must build up confidence in Nature's handiwork, and not fall into the error of imagining that Nature has made a sad mess of it in our case. The fault is not Nature's but our own. We have made a mess of it ourselves, by years of wrong living and wrong thinking. we may retrace our and build up just as we have torn down. The arm of the man who believes in it will do far better work than would the same arm if the owner had no confidence in it. And what is true of the arm is also true of the stomach, the liver, the heart, and every other organ of the body. Try it and prove it for yourself. I tell you, YOU who are reading these words, that if I could get you to have the right opinion of your physical organism-get you to confidently expect the right work from it-I could get that organism to speedily live up to your belief and expectations. And what I could thus do for you, you can do for yourself just as well. As a matter of fact, you have weakened your organism in just this way-you may strengthen in like manner by reversing your thoughts. It's a poor rule that will not work both ways.

"Talking Up" to the Organ Minds.

The third plan of reaching the organminds is by "talking up" to them. "Oh, pshaw!" I hear some of you say, "that certainly is the limit!" Well, it is the limit, but not in the sense you mean. For this idea represents the experience of some of the best authorities on the subject of mental healing—the results of years of combined practice. I do not mean that the organ-minds have ears with which to actually hear your words-that would be absurd and childish. But the mental energy that you put into your words reaches the organminds by those strange subconscious mental filaments which connect every cell in your body with your central mind. The cell-minds send you messages often, calling for help on your part. How often does a tired, overworked organ send you the protest: "For the love of life, stop abusing me?" They say this just as plain as if words were used, and often the words actually form in your mind as the result. In the same way you can talk to the organ-minds, and they will understand you.

. A Tete-A-Tete With One's Stomach.

Your stomach will understand you when you say to it mentally (after attracting its attention by patting by the hand): "Here, stomach, you've got to do better, for you can do better and I expect you to do your best. I believe in you, and in your ability to do Nature's work properly. I am giving you good nourishing food, in not too great quantities, and you are going to digest it so that I can assimilate it properly and build up my system. You're all right. I believe in you. I expect great things of you, and I know that you are going to make good. Brace up, get rid of fear. We are going to work together, you and I-and we are going to succeed!" Non-

sense, you think? Well, just try it in earnest for ten days—throw yourself into it as you would if you were training a child, a servant, or a helper. Then see if it's nonsense. I tell you that there is nothing so true in all the books on healing—if you will apply it the right way.

Get on Good Terms With Your Body. Now, friends, I have tried to give you in a few pages what could well be expanded into a book. I have stated some sound fundamental principles and methods in plain homely style-but they will work, mind you. What has been said of the stomach in particular, is true of any and every organ of the body. Get the knack of the thing, and you will be surprised at the simplicity and efficiency of the plan. You will find a great difference in the various organs of the body. The heart is very gentle, and "intelligent"; the stomach is reasonable, and a patient organ; the liver is more or less stupid, and must be driven rather than coaxed. Each organ has its individuality, and a little experience will make you feel as if you had added a new circle of intimate friends to your list. You will get on very good terms with your congregation of organ-minds, and they will repay you for your trouble in cultivating their acquaintance. Great executives gain wonderful results by a personal acquaintance with their helpers-and you can do the same with the inner helpers of your body. Get acquainted with them, and see how they will respond.

But, above all, *drive Fear* out of them—by driving it out of yourself.

THE belief in limitations, that we cannot rise out of our environment is responsible for much wretchedness. Until you erase "fate" and "can't" and "doubt" from your vocabulary, you cannot rise.

-Franklin Monthly.



THE REALIZA-TION OF THE SPIRIT

BY

HORATIO W. DRESSER

How to Distinguish Our Own Thoughts From Thoughts Inspired by the Spirit—How to be Sure that We are Not Obsessed—Receptivity and Affirmation—The Unfoldment of Consciousness of the Presence of God —Man is Now an Immortal Spirit— The Source of Our Difficulties.

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HOW MAY we know that we have been touched by the Holy Spirit, and not merely by our own thought or a purely subjective experience? By the quality of the experience which brings its own evidence, and by the signs that follow. When centered in our own thought we are limited to a small world of consciousness, shut in, too eager or intense. This subjective eagerness may appear to create the reality it seeks, hence may give rise to doubts. So long as we doubt we are not free enough from mere selfconsciousness, we have not sufficiently "let go." A way to overcome the doubts which enter while this self-consciousness lasts is found by refraining from eager effort to invite experiences of a spiritual type, and quietly permitting the inner sanctuary to be made ready for experiences that may come spontaneously. Experiences that come unsought and are not met with ecstasy are likely to bring convincing evidences of their superior origin. One should not look for anything striking or wholly unusual. The Spirit is discovered by inference or interpretation. That is, by contrast some experiences stand out above others and we infer that these show what the divine presence is.

How may we tell that our experiences are gifts of the Holy Spirit and not messages or influences from some discarnate spirit? The higher we ascend the less. we need try to discover, for the instrumentality will interpose less in the Spirit's way. The Divine Spirit ever seeks channels and agents adapted to our moral and spiritual needs. It is impossible to draw sharp lines of distinction between the Spirit and the means by which the Spirit is manifested, nor need we try to do this. This we know, however, that if filled with the desire to know God, if pure in heart, we shall not be obsessed; if we draw spirits to us they will be of a higher order in proportion as we ascend the spiritual scale.

Why is so much said about receptivity? Why should I not say, I am pure spirit, therefore I have all power, all wisdom and love? Why should I not realize that I am at the center of all that is divine, thereby assuming for myself whatever I need? There are indeed ways in which this affirmation can be made, although it is likely to lead to the exaltation of the finite selfhood. In deepest truth my finite selfhood is such that all the wisdom required to meet my present need is at hand, and other needs will create greater responsiveness; I need not look anywhere for the divine love, since all that I can manifest is here. Surely I should not separate myself in the slightest degree from the Father. To realize that I am spirit now is to attain greater power than merely to dwell on the spiritual ideal in general. There are occasions when the crucial consideration is that I am one with all divine life and power. This is receptivity at its best.

Yet there is a respect in which one naturally distinguishes between the spirit as potential within me and the spirit as in active expression. The spirit within me is implicit, needing an occasion to call it forth. God as universal in the entire cosmos environs me, brooding over me, quickening the dormant spirit into life. We may compare this relationship to the development of the human being. In the infancy of the human self there is just enough power to make the beginnings of experience possible, the capacity to receive impressions. Other capacities are discovered later, inherited traits appear, and experience steadily brings out what is latent. In due course this process goes on through self-development, conscious adaptation to the conditions and laws of the cosmos. The growth of the intellectual life brings knowledge of truth, wisdom is acquired through experience, love is apprehended and expressed, and self-forgetful service begins. Finally, in the highest religious experience the self arrives at the illuminating knowledge of the unity of all things in the spirit. All this progress from potentiality to full consciousness of the presence of God is in a sense an unfoldment, until the supreme experience shows that everything is within the soul. Yet always there is the union of the finite with the infinite. extending immeasurably beyond, so that the adaptation of the self to law, to moral principle, to the world at large, is a discovery of God without, it implies the upward look, a growth from self-centeredness to co-operative response to the divine will. When I respond to the highest experience that ever is vouchsafed I

am still this particular finite person adoring the Father. Without the Father's life prompting me from within, as if He were personal for me alone, as a child whom he unqualifiedly loves, I could not thus grow, and I could not receive from Him were I not already a spirit. But God through all His cosmos is the power that bestows the occasion which makes the man, and I seek above all to lift my thought to the divine universality.

It is well to consider this relationship until it takes firm hold upon us. Let me enter so deeply into the thought of the divine presence that I shall realize that in very truth that I, too, am a center of thought. As a spirit I probably never had a beginning. I am one with the eternal purposes of God. thought is neither within nor without God's thought, for even a point would imply space or separateness. My thought is God's thought in lesser degree, included in his own larger thought. I am an immortal spirit now. My thought brings this truth into consciousness. All the wisdom I need is for me now, as fast as my processes of thought can take it in. Wisdom does not come into me as a spirit, for as a spirit I am in wisdom and wisdom is in me. There is no separateness between myself as a reflecting being and the universal spirit in whose selfhood I subsist. The Father and I are one when I think what is universally true. This is exemplified in abstract form when I state that two and two are four, or set forth any other principle that holds universally. God's truth is thus the perfect truth in which our less complete statements are fulfilled. When I make a perfectly true statement my statement is identical with divine truth. Hence one can come near to God in terms of thought as well as in terms of will.

My will is fulfilled in the divine will in so far as I carry out the divine purpose. The perfect identification is called the Christ. The finite self not only thinks, but wills and acts as God. Hence in the profoundest sense "I and my Father are one."

On the other hand, to be still in the state where one feels it necessary to deny and affirm is to confess that one has not grasped the full truth of the above. When I see that I am really one with God, I do not need to assert that I am thus one, I do not need to lift myself there, but should rather settle down into the truth that I am there. To be able to think from the divine center outward is to possess the spiritual light itself. In the presence of this light I should not think of praying to have anything different. to have any change made on my account: for that would be to confess that I did not believe that whatever I need is already provided. Imbued with this realization I have nothing to claim, nothing to suggest out of the way, since I know that whatever I need is at hand. By the force of a law which naught can withstand everything I need is being brought to me as rapidly as I am able to receive it. It is not even a question of unfoldment alone. For I already am a spirit, I am even now a child of God. Even an intuition is secondary to this possession, for an intuition is only an expression of it, while this is the reality itself. I already am, I already possess the spiritual essence which shall lead into all truth. Experience will express in explicit form what I already possess in spiritual essense. This essense is not substance filling space, but is the eternal. the enduring.

For example, I observe the fall of an apple and state the law of gravitation which applies to all falling bodies around the whole world. I am thus able to think because my reason is the same in essence as the world-reason, and reason

in the world manifests the nature of the divine mind, in which I as a spirit reside. Or, you make a statement and I at once take it up into the realm of the universal and explain it by a law. To be wholly able to think from the divine center would be to think all incidents in one system as exemplifying laws. God knows of our experiences and thoughts in this universal way.

But even when in my finitude I regard things as parts, I am not separated from God. It does not trouble me that God may not know of my error or mypain as I know it. I hope He does not. But His truth includes and overcomes my error, His peace fulfills my pain. I want to get away from the point of view of my pain. I am not trying to bring God down to my little level, but to think and live from Him.

Our whole difficulty arises from the fact that we separate the self from Him, then try to struggle back to the knowledge of God. If our thought is worth anything it should show that we are there now, are one with God, manifestations of God in finite form. God becomes personal through persons. I, as Mr. Brown or Mr. Jones am a center of activity within the life of God. I am different from you because differently gifted or endowed, with a different history or experience. My experience enables me to cognize and react in my way, hence to fulfil my part. I can speak either as a man living in 1911, with all that this implies, or as spokesman of the divine essence. As spokesman I now say to you: Be still and know that you are within God. It is more important to be this than to possess aught else. Truth does not come and go; it is. Love does not come and go; it is an eternal essence. There is nothing between me and the love which Jesus manifested so that He was called the Christ.

As long as you reach out and strive, you are not there. When a part of your consciousness is split off so that you are imprisoned in your head, return to this idea of the spiritual unity. When you stand off in your head and ask questions, you can go on till doomsday asking questions which I might undertake to answer, in vain. There is no answer till you return. Be centered and you will know. Regard any suggestion as a mere aid by which to return.

For instance, a friend remarked the other day that when she came to a need she said, "Thou art my wisdom," and waited. She did not say, "I am all wisdom," for that would involve a confusion of ideas. She said, "Thou," meaning that God had the wisdom for her. The remark was a mere reminder. The waiting was necessary because she had to turn from the complexity of external life in the city. But the reminder or suggestion is never the efficiency. The activity is already in process which will bring us to all we need. Our suggestions and prayers are often like shadows cast before.

The self rises to the largest thought of the fulness of the divine life when it is in the creative attitude. Not when I revert to a merely mystic sense of unity am I nearest God, not when I make great claims in behalf of my mere selfhood, but when I am sent forth in creative endeavor. God within and without become one in the supreme moment of the realization of the purpose for which I exist. Hence if I compose a symphony, write a hymn, design a cathedral, become absorbed in kindly service for my fellows, or in whatever way the spirit makes its gifts through me, I am filled with the particular work. Space and time no longer exist for me, I am not dwelling on my own feelings, but "the Father worketh hitherto and I work." To find God is to find one of the diverse gifts that manifest the same spirit, and to accomplish the works of that gift in abundance.

The spirit then is within me in full power to enable me to do just my work. To state the matter thus is not to fall into excess of any sort. Yet to realize this truth in its social largeness is to raise no barrier around myself or my work, hence to find myself one with all men. If I work in consecrated endeavor, mayhap the Holy Spirit shall fall on those who behold the work, for they will see, not the mere finite accomplishment, but the infinite spirit far around and beyond. The humblest worker may labor together with God in this sense of the word, the humblest may put creative consciousness into his products. Thus shall each man add his quota to the heritages of the spirit. Thus shall God realize himself more fully through the sons of men.

THE TRUE GOD BY EDITH PALMER PUTNAM

THERE is no God upon some star
Or far-off world that governs
men:

God is no autocrat, so far
As that beyond a mortal's ken;
My spirit would grow crushed and faint
'Neath so despotic a decree,
And so the God that preachers paint
Could never be the God for me.

How could a God in yonder skies

This throbbing heart in me control?—

The only God I recognize

Is that which dwells in my own soul; There hath He dwelt since worlds began,

Unheeded and unloved—alas!

Till now that I accept His plan,
All that I ask He brings to pass!

(Portland, Ore. Feb. 21, 1911.)



THE HOLY FAMILY

BY

ANNIE RIX MILITZ

THE HOLY Family is the whole family of humanity, the undivided universal body of the human race "in the heavens above and the earth beneath," having but one life, one mind and one spirit, whose source is God, "Our Father, which art in heaven."

The whole family in its lovableness, harmony and bliss, is revealed in the type—the small family, wherein every one knows every other one perfectly, and continues in loyal love, support and defense, each for all the rest, throughout the ages.

As it is in the small so it is in the great, as it is in the particular so it is in the universal, to paraphrase Hermes Trismegistes. We go from honoring our father and mother and loving our sister and brother of the flesh to deep reverence for the Human Race that fathers and mothers us, and to the very Christlove for the members of Humanity as life of our life, our own human self, "writ large."

The petty play of lights and shadows upon this great Race—the Body of our Lord—which we call sins and criminals, cannot deceive the larger vision, that pierces the veils of the flesh to that unbroken Life, that is the unity of us all. We know the breath that wafts through the lips of the slave at His presence and we bend in reverence before it. It is the cosmic view of life that ushers us into the Cosmic Bliss.

Swedenborg describes the great mass of humanity in the heavens as *The Grand Man*, pervaded by the Christ consciousness, and whose organs, muscles, blood, bones, very cells are composed of hosts of angelic, human beings, who gravitate to that part of the great body, where lie their office and their glory.

What the Seer visioned in the heavens, the Brahman affirms to be true on the earth. He declares that all his people, the Hindus, sprang from the Body of Brahm—that the four great castes came forth, the Brahmins, from the head, the kings and soldiers, from the chest and arms, the merchants, from the stomach, liver, etc., and the servants from the entrails of their God.

Let us hear the word of the Prophet: "Enlarge the place of thy tent, let them stretch forth the curtains of thine habitations," and take the figure of these "men whose eyes are open" and apply it to the whole human race, visible and invisible. The men and women who walk in the physical are The Grand Man on the earth, His organs, muscles, blood, etc., and those who are in the realm called psychical—those who have "passed on" are as the thoughts and feelings of The Grand Man, potent and having form in their own realm, though not seen by the eyes of flesh. As the Brahman divides his people into castes. so nature has divided humanity into races by their color, habitat and characteristics generally. The white race being the leader in intellectuality, is naturally the head of this Body, while the other races can be assigned places that fit their characteristics according to the judgment of the reader.

But this is the point. We have been

accustomed to ascribe superiority to certain parts of our body and to despise, or at best, to hold inferior, certain other parts; therefore we have maintained this attitude towards the different races.

Purity of mind brings us to the view of Spirit—that one part of our human form is to be as honored, and brought to as holy a regard as any other part, until every member is free from condemnation and no one part exalts itself above another.

As the individual realizes this for himself, he takes a new view of the members of The Grand Man, honoring them all, and making his identity with the Spirit of the meanest as well as the greatest.

A true view of the human race will heal one of poor circulation in the body. Also certain organs that have been anemic will begin to receive their just quota of nourishment, while there will come a rounding out of one's nature, disposition and form. Prejudice warps one's organs; intolerance makes one crooked or one-sided even in form; race-hatred withers and corrodes certain parts of the body.

Eventually the whole Human Race will be white with the light of the Holy One within, just as the bodies of individuals grow fairer with purer, nobler thoughts. This is accomplished not by the mixing of the races, but by bringing forth the white soul in each member of a race. It is the influx of the Spirit that uplifts and improves the Human Race, and the science of eugenics will progress as a practical power on this earth, only as the influence of mind and heart are recognized as prime factors in race-improvement.

The old justification of separation between nations and their warring upon each other is passing, as man has insight concerning his own nature. As the ancient Hebrews commanded the wearing of the belt to separate the "honorable" from "the dishonorable" parts of the body, so we have drawn hard and fast lines between the white and the black races.

But earthly knowledge reveals the fact that many members of the Caucasian or white race are coal black, and conversely there are albinos among the black people; and spiritual knowledge reveals the Holy One in each of these great divisions. This vision has led some fanatics to try and destroy the lines by intermarriage-trying to introduce heaven by violence-but this is not the way. As long as human beings "marry and are given in marriage" certain wise provisions must be observed that the ordinance may perfectly symbolize the heavenly union. Not by external methods shall the races be brought to the true union, but by the Love that transcends earthly relations, through recognizing God alone as the Beloved in every human being.

The true philosophy of the Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them," is, that what you do to any member of the whole Human Body you do to yourself.

Let us keep this analogy between our own small body and the body of Humanity. As the fingers cannot hurt the eye, nor the teeth hurt the fingers without affecting the whole body, so nation cannot war with nation without detriment to the whole race. As you would be respected and well-treated as an individual and as you would have your country honored and esteemed, so train yourself to regard every individual and every country, not from its weakest side or its poorest members, but from its noblest and most worthy manifestations.

Holy! Holy! Holy! is the Whole Human Race! Spirit, Mind and Body, we are all One!



RAGNARÖK

BY

JAMES ROBERT ALLEN

"The Twilight of the Gods"—A Sublime and Majestic Conception of Our Saxon Forefathers—How the Early Saxon Poets and Seers Penetrated to the Heart of Truth—The Mythic Gods of the Saxons—The Saxon Spiritualistic System—The Character of Ragnarok.

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ODERN English literature has strangely neglected to do full justice to the racial religious conceptions and principles of our Saxon forefathers. The so-called classical mythologies of Greece and Rome have been perfected and interpreted with infinite patience and care. The myths of Hellas and of ancient Italy form an integral part of much of our best literature, and enter largely into the very warp and woof of our everyday thought, but the religious and ethical ideals of the early Saxons, are today, practically unknown to their own lineal descendants. The great Northern Mythos that once marked and measured the progress of Anglo-Saxon thought, are strangers among their own people, and often sound harshly on our ears, as if an importation from an alien race.

A careful survey of the literature upon this subject reveals but two or three writers that have really sympathetically treated this great theme. The one author that has, perhaps, approached nearest the heart of the matter is Herman J. Stern, in "The Gods of Our Fathers." It would seem that our own true racial spirit guided his pen and directed his interpretations. "The Gods of Our Fathers" is a contribution to our literature that stands unique and without a parallel in our history of letters.

I cannot refrain from digressing from the direct purpose of this article long enough to quote a passage from the introduction to this remarkable book. In contrasting the mythologies of Northern and of Southern Europe, Stern says: "The Greek mind seizing upon Form as the essential revelation of Nature, has wrought out for the world the eternal norms of Beauty; the Saxon mind, seizing upon Motion as the essential revelation of Nature, has imparted to the world the eternal ideal of Endeavor."

"This divergence runs through all history ever since. It occurs at every epochal stage, in the apprehension of every momentous phenomenon in the intellectual world."

"In politics the South emphasizes the state; the North, liberty. In religion the South develops ecclesiasticism—its organization, its ritual, the formal; the North contends for the Gospel, individual piety, the spiritual. Greco-Latin Christendom is Catholic; German Christendom is Protestant. In literature the South begets the Renaissance; the North, the Reformation. If, therefore, Norse mythology lacks the aesthetic beauty of classic mythology, the latter, on the other hand, lacks the ethical grandeur of the former."

"The merging of the mind in the contemplation of sensuous beauty, and the abandonment of life to repose, lead to sensuality and moral laxity. Whatever man thereby gains in art he loses in

character. Contrariwise next to an ideal nothing needs so much to keep man pure as enforced activity. Our Saxon forefathers were gross, but they never were pampered. Sensuality never attained to a purpose among them. In spite of the continued ascendency of the Southern model, and the repeated effort at its literary domestication in the North, as during the Reformation in England, and the 'emancipation of the flesh' propaganda by Heine and others of the 'Young Germany' school in Germany, no Saxon country has ever witnessed such epidemics of debauchery as prevailed during the Empire in Rome. the Renaissance in Italy, and the age before the Revolution in France."

"Tacitus, last of the old Romans wrote his book about Germany to which we owe much of our knowledge of Saxon Mythology, for the express purpose of holding up before decadent Rome the example of a people, semi-savage, but clean, and hence unconquerable."

In contrasting the Northern and Southern mythic systems, one of the features in the Saxon scheme that stands out in most striking distinctness is what is known as Ragnarök, the so-called "Twilight of the Gods." This vast and sublime conception rises as a solitary, sun-kissed peak, among all the intellectual achievements of primitive peoples. Ragnarök has no counterpart or parallel in any other religious system of the world. It is an ancient, splendid and enduring monument to the genius of the Anglo-Saxon race.

What Ragnarök really means will, perhaps, be better understood by further extending the comparison between the classic and the Northern Mythological schemes. Up to a certain point, the corresponding parts in each system may be set over against each other; may be critically studied relative to each other, and

comparatively interpreted. Practically the entire pantheon in each system yields quite readily to this comparative treatment. Woden may be compared with Jupiter or Zeus, Fricca with Juno, Baldur with Apollo, Tyr with Mars, etc., and the various myths that group themselves around these divine hierarchies have very largely a common origin and similar meaning. But here the comparison ends.

To the Hellenes, the Olympian gods are eternally supreme. In the minds of the early Greeks and Latins there never seems a shadow of misgiving as to this matter. Their divinities must live proudly supreme and inherently immutable forever. The material universe might pass away; but the overlords of creation must forever endure.

It was not so to the Saxon mind. The early poets and seers that reared the mighty Northern pantheon penetrated, it would seem, to the very heart of the psychological processes out of which were born their sublime religious conceptions. I know it is very easy, in this late and critical age, to read into these early conceptions much more than they ever contained; but in this particular case the facts speak for themselves. It is difficult to escape the conclusion that in the conception of a great doomsday for both gods and men the ancient Northern sages recognized the fact that their gods were their own mental and spiritual creations.

How else are we to understand this stupendous conception of Ragnarök, as the culminating act in their great worlddrama of spiritual things?

We must credit the early Saxon seers with having recognized the subjective character of their god-conceptions, or we must admit that they by chance stumbled upon a fundamental religious truth that has not been divined by any other people at a similar stage of culture.

There is considerable evidence that the old Saxon myth-makers recognized a certain inherent imperfectness in all their divinities. There were conceived to be three great wells from which spiritual understanding and divine power might be obtained. Even Woden, the All-Father, the chief of the Asen, was unable to drink from the deepest of these wells, and could only imbibe the waters of the other two at the forfeit of one of his eyes. It was for this reason that he was always represented as sightless in one eye.

The mighty Thor was often worsted and outwitted in his battles with the titanic frost-giants. And in his attempts to drain, by drinking, a vessel of water, which he afterward discovered to be the ocean; and in his wrestling with what appeared to be a decrepit old woman, who proved to be nothing less than Time itself, he was signally unsuccessful, even though he did perceptibly lower the water-mark on the beach, and forced old Time himself to admit that the valiant god had given him the hardest tussle of his life.

You will remember, too, that Asgard, the magnificent heaven of the Saxon gods, was also the home of mighty spirits essentially evil. Even Laki, the satanic prince of darkness, the embodiment of the evil principle, lived there; and there, too, was the home of the blind god Hodur, who though the brother of Baldur, the radiant god of light, stood apart from the shining ones, malicious and morose, and sullenly refused to enter into the joyous games and feasts of the convivial Asen, to whom he was a blood relation. And you will remember that it was a shaft from the bow of this same god Hodur that slew his brother Baldur, plunged the world into darkness, and left all Asgard in mourning.

Similar evidence as to the inherent im-

perfection and vulnerability of the Saxon gods might be multiplied indefinitely. Even Tyr, the grizzled old god of war, was represented as a sort of pensioned veteran with one arm. He does not for one moment compare, in awful power and majesty, with the terror-inspiring Mars of the Romans. A curse has seemed to follow even his wonderful and mighty sword, around which were, later, woven several interesting mediaeval stories. For it was said to have fallen into the possession of Attila, the terrible Hun, who was himself slain by it in the hands of his bride, as he reeled to his couch from a drunken debauch.

Ragnarök, therefore, is a fitting capsheaf to a mythic spiritualistic system, which, in all its parts, seems to indicate that its founders and devotees understood that it was a child of the human brain, and, therefore, limited, imperfect and temporal.

But they also recognized that Ragnarök does not end all. It is, indeed the end for Woden, Thor, and all the rest, gods and goddesses. It is the fall of Asgard, and doomsday for the present cosmic and divine order of things. But out of the universal ruin are to rise a new heaven and a new earth. Truth and goodness at the heart of things are imperishable. They will come into their own when the last grain of dross is consumed in celestial fire. Back of and beneath the present world order as the old Saxons understood it, are the supreme arche-types of all their conceptions and ideals. These ineffable and indescribable originals of all thought and hope and inspiration must remain forever, the eternal raison d'etre of all existence.

For the old Saxon myths and divinities, Ragnarök has already passed. The Asen have gone never to return. So have Osiris and Zeus, Jupiter and Jehovah. For doomsday is not a day in the far-off distant future, but is here and now. The battle of the gods never ends. At every stride of humanity to a higher vantage ground and a wider outlook, some old god dies. At every stage on the upward journey, we must leave some divinity of our conception along the way. Each upward step is made possible only on condition that our other foot rests upon, as a fulcrum, the fallen ruins of a shattered ideal.

This is equally as true in each individual life as it is in the history of the race. The individual's god is the sublimation of his highest ideals. These ideals are in a continual ferment of change and readjustment, ever resulting in new forms and patterns, as do the bits of colored glass under the lens of the kaleidoscope. In every human mind that strives consistently for better things the battle of the gods rages unceasingly. There, Ragnarök is a life-long battlefield, where no quarter is ever asked nor given. There, the old is ever dying, and the new is ever given birth. For, whatever else a continuous intellectual and spiritual evolution may mean, it must, at least, mean this: That the God of yesterday is not the God of today; nor will the God of today be the God of tomorrow.

A God defined is a God phenomenal, and the character of the phenomenal changes with every advance of intelligence respecting it. The fundamental norms of goodness, truth and beauty, that underlie all thought and sentiment, are, indeed, eternal; but all the ideals to which they give birth are fragmentary, imperfect and temporal. Evermore, our ideals file upon the stricken field of Ragnarök, and there, one by one, perish in a baptism of fire. Should this continual destruction ever cease, it will mean the end of human progress, the

culmination of human character. But if the soul's possibilities are infinite, and its evolution illimitable, the smoke of Ragnarök must ascend forever.

PRAYER

BY CORNELIA W. BULL

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INTO THE heart of me, empty and waiting,

Over the soul of me, ready and still, Through my whole being, consuming and purging,

Enlarging and changing, pervading, o'er surging

Sweep Thou, until
Thou shalt throb in the pulse of me,
Shine from the eyes of me,
Breathe in the voice of me,
All of my entity solving and merging
In Thine, O my God!

Then drenched in the sources of beauty, and steeped in the fountains of singing,

My lost life be found—and somewhat of the radiance clinging!

THE wise man always throws himself on the side of his assailants. It is more his interest than theirs to find his weak points. The wound cicatrizes and falls off him like a dead skin, and when they would triumph, lo! he has passed on invulnerable.

-Emerson.

HE may be a fool who speaks well of himself, but doubly fool he who speaks ill of himself, for ever will he find ready listeners. Therefore, insinuate much good, though thy words, perforce, be guarded.

-Old English Saying.

O CCUPATION is one great source of enjoyment. No man properly employed was ever miserable.

-Landon.



PRACTICAL PSYCHOLOGY

BY

EDWARD B. WARMAN, A. M. Author of "Psychic Science Series"

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ARTICLE SIX.

PSYCHOLOGY FOR THE PUBLIC SPEAKER.

EVERYONE appearing before the public, either as a speaker or singer, appeals first to the eye then to the ear. It is customary to "size up" the stranger—to weigh him and to measure him, so to speak. Each one present measures the speaker according to his own standard. If the speaker assumes or holds a positive mental attitude when stepping before an audience, he will never know whether or not he measures up to the full requirement or falls short of each individual standard.

As all audiences are at first positive and remain so until they have mentally unloaded their impressions, it behooves the speaker to remain passive during these few moments, otherwise he will not know whether they unload flowers or thistles. Fortunately, for the speaker, their decision is not final. They are now ready to listen, and, therefore, await testimony corroborative or otherwise. If their impressions, as a whole, are favorable, the speaker will have clear sailing; if not, more than ordinary persuasive

force will be necessary to carry conviction.

To become en rapport with one's audience, the speaker must remain passive until they have fully unloaded, and he should also be able to command such passivity on his part, at intervals in his speaking, that if there is one critical or hypercritical person in the audience to whom he does not favorably appeal, he should not only sense the condition but be able to find the individual, and, having found him, be able to read his unvoiced thought. Be it understood that the speaker does not remain passive, but in the proper time, if he is master of the situation, he will know when and where to become mentally positive. Do not be too precipitate either in the beginning or during the delivery of your thought.

This question of becoming negative (passive) or positive at will is of great value to us in all the walks of life, in private as well as in public life. In order to become negative (that is, passive and receptive) to the finer forces, we must become positive to the grosser ones. He is wise who makes himself receiver for only the best, and he is most powerful who through wisdom, can control the vibrations within and without.

PSYCHOLOGY FOR THE TEACHER.

This applies with equal force between parent and child. I claim that the most unruly pupil in school may be governed psychologically; that is, without the necessity of the teacher speaking a word. This is done by holding the thought for the child as if it were his thought, holding it in first person singular.

His subjective mind receives it and gives it over to the objective mind as though emanating from him,—it does, indirectly, but not originally. This is a case of impulsion,—a case in which compulsion would prove an utter failure.

As a practical application, I give herewith but one of hundreds of successful experiments—not by myself but that of a member of one of my classes. A teacher in one of the public schools on this Western coast told me of her first experiment with one particular pupil—the worst in her school—one who never obeyed her cheerfully. If she asked him to clean the blackboard he would do so in a sullen manner, make all the dust possible and drop the eraser as often as he thought would be within the limit of his personal comfort.

One afternoon, near the time of closing, she put her instruction in practice. As she sat at her desk she held this thought, mentally, on him, over him, for him. "Please may I clean the board?" Thought travels with lightning speed between subjective minds but does not always rise above the threshold of consciousness as quickly as in this case; for, almost instantly, to the great surprise of the teacher, the boy raised his hand and voiced her mental sentence—"Please may I clean the board?"

This being voluntary, apparently, to him, he did the work willingly and cheerfully; in fact, it was not work for him now, but pleasure; besides he did not make any unnecessary dust and he seemed to have a much better grip on the eraser. He left the school with a smile instead of the usual frown, and there was established then and there a more harmonic relationship between teacher and pupil and—all—without—a—word.

PSYCHOLOGY BY LETTER.

Here you have a medium of communication that is sometimes more effective than a personal interview, besides, it is the only way you can influence a stranger at a distance. Some of the eight principles that can be used when face to face cannot be used by letter,

but the three leading ones—confidence, concentration and impulsion—lose none of their power through correspondence.

I am inclined to think that when you write your letter, whatever the nature of your business maybe, that your subjective mind conveys, telepathically, to the subjective mind of the one to whom you are writing, the desire you hold at the time of writing. However, this does not become known to the recipient-that is, he does not become objectively conscious of it until the letter is received. The power is not in the written words themselves but in the power back of themthe suggestive spirit that comes from your confidence in making your request and the concentration that naturally follows the writing of the same. This being the case there is no influence brought to bear until the letter is read. Now, what follows?

When the recipient complies with your request—which he will do if your psychological power is sufficient—his impression so to do comes from his subjective mind—an impelling, not a compelling force. To make this still more plain and practical to the reader, I shall cite a case in my own experience that is quite out of the usual order and one which, I am sure, will encourage you in making the effort and greatly strengthen you in your purpose.

Some years ago I desired a certain piece of merchandise valued at two hundred and twenty-five dollars. While I could not pay the cash I was willing to render service that would be an equivalent or more. Mark you, I was an entire stranger to every member of the firm. We were more than a thousand miles apart (the soul takes no cognizance of distance), but I wrote with full confidence and concentration. In due time I received an answer in which I read: "In regard to your request per-

mit us to say that it is but one of hundreds of a similar nature, all of which we have turned down. But there is a semething in your letter which impels me to say that I am inclined to grant your request, hence ask for further particulars."

There are two words in his letter to which I would call your special attention,— "something" and "impels." What was that "something"? Whence came that "impelling" force? That is what I call reading between the lines and getting the soul of the thing—the psychology. Suffice it to say, he granted my request without the payment of a dollar. He did more, a year after he thanked me for services rendered and assured me that I had more than fulfilled my promises, in lieu of which he sent me an entirely new consignment in exchange for the old.

Another phase of the work. Did you ever try writing a letter to yourself from

a person who is indebted to you? Try it. Many of my pupils have done so with excellent results. Write it, but of course, do not send it. Write it just as the other person would write it to you, as if he were actually inclosing the amount due you. Put it under your pillow at night and let the subjective mind do the rest, but rid your objective mind of any doubt or of the idea that it is a joke. Of course you cannot get blood out of a turnip. Do not waste time or energy if the money is not there. This effort may be made for other than financial purposes. There are other neglected or too long delayed obligations. This is one of the most practical features of psychology. Do not be satisfied with the theory. Put it to a test. Do not wonder what the result will be; if you do, it will not be satisfactory. Why? Because to wonder is to doubt. A doubter never wins.



TRAINING THE SUBCONSCIOUS SELF TO BECOME A FACTOR IN EFFICIENCY

BY

WILLIS MARSHALL

If IS an open question in the minds of some in regard to the extent to which some of the conclusions of modern psy-

chology can be put into practice. For instance, is it possible for the workman to employ or to have employed upon himself with appreciably favorable results any of the various forms of suggestion? The net result of more than a decade of study and research leads me to believe he can.

Let us assume, for the sake of convenience, that the normal personality may be considered as the unification of three distinct selves; first, the rational or conscious self; second, the subconscious, or unconscious self; third, the superconscious, or errorless self. The distinguishing feature of the rational self is that it deals fundamentally with data acquired through the senses. The conclusions at which it arrives may be wholly, or in part, true; or wholly, or in part, false. The superconscious self deals with truth only; and since, in a sense, truth

and power are one, it follows that the superconscious self is, to each one, the reservoir of each one's power. power to be transmuted into work done must be applied to a machine. In the present instance, that machine is the human organism and all that that organism includes, whether it be tangible and seen or intangible and unseen. Many people are prone to reckon as unimportant, if not purely fictitious, all those forces which cannot be seen, touched, weighed or measured. The universal ether, for an instance, cannot be directly apprehended; and yet we are as certain of its existence as we are certain of life and consciousness, for the reason that all the phenomena of matter and of force would be, without assuming such a universal medium, wholly unaccountable. Equally, and in the same manner, certain are we that we live, move and have our being in the midst of a power all-vital, allpervading, immutable, eternal! But this power, being both purposive and creative, must be infinite mind or truth; and it behooves each one of us to discover for himself how he may come into such relation to this infinite mind, or truth, that he may give to it the completest expression possible on the physical plane. Now it follows that if the superconscious self deals, as it does deal, with truth or power only, then it is through coming into vital contact with this superconscious self that we actually become the instruments of truth or power in whatsoever field of endeavor we exert our energies. But by or through what agency shall we establish this intimate, vital contact? Only through suggestion given to the subconscious self-suggestion backed by positive desire for, unwavering faith in, and uncompromising fidelity to truthtruth as related to our own specific line of effort and truth as a whole! Such desire, such faith, and such fidelity traveling instantly and continuously along the subconscious, as the electric current along a wire, will tap, so to speak, the inexhaustible reservoir of the superconscious and bring into conscious, objective activity truth or power in the concrete, which means for me in my own especial field of labor a net result more and more nearly approximating perfection.

If we shall observe carefully, we shall find that every master of his art or craft is more or less unaware of how he has come into possession of power. knows that mental concentration and objective practice have been helpful, but he also knows that these have been only instrumentalities, not sources, of power. He also knows that his own individual will to do, although indispensable, is not in itself power, but simply another link in the chain through which power operates. After all, then, it is the conscious or unconscious adjustment of ourselves to truth, or power, as an eternal verity that makes it possible for power to be made manifest through us concretelythis adjustment being acquired, as I have already stated, through the impact of suggestion upon the subconscious self. Suppose, for instance, that I am an inventor, also that I have come to recognize that there is actually registered in the superconscious self an exact and errorless idea-pattern of the machine, or device, I wish to develop. The next step in the process is an unwavering confidence in the fact that there is in me that instrumentality which can and will make that exact idea-pattern consciously, that is workably, mine! Associate these two mental states with desire, concentration and repose, and I have fulfilled the necessary requirements for effective suggestion. The next step is action. In process of time, my brain and my hand, working in unison and all but automatically as if controlled by some divine impulse

will work out the idea concretely, tangibly, perfectly! It matters not what my trade, craft or profession may be, this power may be appealed to and its verity and utility demonstrated every day and every hour. To do this effectively, patience and persistence are required. There is not now and there never has been any royal road to the perfectly accomplished task. Perfection is a spiritual fact first. It becomes concrete af-

terward. First put yourself in harmony with this spiritual fact, even if you have to sweat blood to do it, and its perfect, concrete counterpart will, in time, find its expression through you as inevitably as effect follows cause! This is a law which every workman, whatever his status, may use consciously, applying it with the same certainty of result with which he applies the simplest laws of mathematics or of physics.



THE SCIENCE OF VITALITY

BY

WALTER DE VOE

PART I.

Relation of the Body to the Earth and of the Soul to Divinity. Both Relations Important to Health.

WHEN I was a young man I started out on the mission of healing the sick. The only medicine in my case was labelled faith and faith was also the only substance in my purse.

The basis of my faith was the theory that All is Mind; that the visible universe and the body of man are negative mind and the invisible universe and the spirit of man are positive mind. Positive mind, being superior, should be able to restore negative mind to health and peace.

I had healed myself by using the affirmative power of mind to arouse my latent soul power to restore strength of mind and body and I expected to accomplish the same for everyone. I started out in the white heat of a divine enthusiasm, and I got results. The theory worked for me as it worked for other mental healers. The results were astonishing both because of the great results from small mental efforts and the small results from great and prolonged efforts. Certain cases would respond immediately, some very slowly, and others not at all as far as outward appearances were concerned. All were benefited spiritually or mentally.

My faith in the divine principle of healing did not waver, but I believed that there was something more to learn about applying the principle, and so I began a search through various healing systems for the knowledge that would assure success in all cases and make man master of disease.

The no-breakfast plan and the fasting-cure had brought health to many and so I tried it in union with mental means of cure, and found that where the body was overfed, short or long fasts would purify the flesh and make it more responsive to mental force. The remarkable cures effected by fasting convinced me that the majority of persons were suffering from self-poisoning, and that this process of poisoning was caused by the decay of food in the alimentary tract and tissues just as often as it was caused by wrong thoughts and feelings; and in most persons destructive thoughts and overfeeding co-operate to produce disease.

But in practice some of my patients were so weak that they could not fast, or even neglect a meal without fainting. I did not fail to apply the valuable lessons learned from the fasting cure, but I sought further in the various dieting systems for a knowledge of a proper selection of foods to satisfy the demands of the body; foods that did not decay rapidly, or which, when mixed with toxic proteids such as meat, milk, cheese, eggs and fish, would act to neutralize their poisonous elements and keep the bowels and blood in a healthy condition.

Raw juicy vegetables and raw fruits fulfilled these requirements admirably. Many volumes could be written of the cleansing, healing effects of these two classes of natural foods, and when they are used in combination with the joyous spiritual attitude of faith, most of the ailments of mortals disappear.

But, while the number of cures increased by the application of this larger knowledge, there yet remained incurables to try my faith, patience, and knowledge. What more must I learn?

I reviewed man's mental condition, and I saw that he had strayed, in thought and action, from unity with the positive moral principles of the infinite mind. He was so immersed in petty selfish cares and affairs that he did not act, think, feel or see as mind in its purity and perfection sees, feels, thinks and acts. He was separated from his Father, eating husks in a far country. He was separated from the Source of

moral and mental vitality. In so far as I could unite his mind to the Source of spiritual energy I could harmonize his mind and soul, and in a large measure this would reflect in his body and restore him to health. In what other way had man departed from his natural condition?

I saw the Filipinos and the Hawaiians with their wonderful physical vigor, and I thought of man in his original state not only in unity with the positive mind of the universe but also united to the negative mind of nature. The rapid extinction of the American Indian by tuberculosis illustrated the lesson. A few years ago he walked the earth unshod and laid himself on the earth to rest and nature saturated him with her life, his years were many and his vigor was boundless. But when this child of nature withdrew from his natural environment and began to live in the artificial environment of civilized man, he soon succumbed to disease, because he did not possess the abnormal heredity of the white man to enable him to live under abnormal conditions.

The lesson was plain, and it brought conviction to my mind when I read of the rejuvenation of those who returned to nature, and wrapped in blankets on beds of earth, or bathing in ocean forest brooks, found the vitality so essential to health and well-being.

So my lesson was complete. Man is a mind of positive and negative degrees. His negative mind or physical body is related to the earth and all its forces. His positive mind or spirit is related to the mental and divine qualities of the universal mind. He needs to develop his positive mind that he may realize his soul power and express in fulness the attributes of the Divine Mind, but he also needs to exercise his physical nature and

keep it in touch with the negative pole of the universe of mind that he may fully partake of physical vigor. Thus the two streams of vitality, negative from the earth and positive from Divinity, will meet in his nature as the two currents of electric energy meet in the lamp, to create a flame of vital, spiritual power that will consume all limitations and reveal the Flame of Omnipotence in human form.

See! A man in the wilderness communing with the Father, sleeping on the

to lower off our on to being

earth, bathing in the lake, fasting, praying, walking in sandaled feet and in lose airy garments among the simple fishermen who had physical vigor but needed the touch of divine power to complete their natures. That Man fulfilled all the natural and spiritual laws, and He healed the sick as no man ever did. And we shall do the same "and greater works" when we, like Him, shall fulfil the whole law of life, natural as well as divine. "Follow me"!

(To Be Continued.)



FIGHTING CIVIL WAR BATTLES

BY

THOMAS DREIER

The leason was vove one it brown

WHEN YOU meet a veteran of the Civil War the chances are he will tell you his experiences in that period of unpleasantness. It is natural for men to speak of the most important adventure in their lives. Only those veterans who accomplished more after the war than they did while they were soldiers will speak of something else.

But the veterans of wars are not the only offenders. Men who have achieved some small success, and who have never achieved anything else, have but one topic for conversation. George Douglas had men of this type in mind when, in his book, "The House With the Green Shutters," he writes this:

entered from the fasting cure, but

"There is nothing worse for a weakling than a small success. The strong
man tosses it beneath his feet as a step
to rise higher on. He squeezes it into his
proper place as a layer in the life he is
building. If his memory dwells on it
for a moment it is only because of its valuable results, not because in itself it is a
theme for vanity. And if he be
higher than strong he values not it
but the exercise of getting it; viewing
his actual achievement, he is apt to reflect: 'Is this pitiful thing, then, all that
I toiled for?'

"Finer natures often experience a keen depression and sense of littleness in the pause that follows a success. But the fool is so swollen by the thought of his victory that he is unfit for all healthy work till somebody jags him and lets the gas out. He never forgets the great thing he fancies he did thirty years ago, and expects the world never to forget it either.

"The more of a weakling he is, and the more incapable of repeating his former triumph, the more he thinks of it; and the more he thinks of it the more it satisfies his meager soul and prevents him essaying another brave venture in the world. His petty achievement ruins him. The memory of it never leaves him, but swells to a huge balloon that lifts him off his feet and carries him heavenshigh—till it lands him on a dunghill.

"Even from that proud eminence he oft cock-a-doodles his former triumph to the world. 'Man, you wouldn't think to see me here that I once held a great

position! Thirty years back, I did a big thing. It was like this, you see!' And then follows a recital of his faded glories—generally ending with a hint that a drink would be very acceptable.''

And there you have it. When we talk, let us tell of what we are doing and of what we are planning to do. Let us spend no time resurrecting the dead. Requiescat in pace.



THE EXPERIENCES OF A STAY-AT-HOME GIRL

BY

CORA JUNE SHEPPARD

A: [A

AM a "stay-at-home girl. I have made money but it has all been done in the quietness and protection of the home surroundings. I feel sorry for the girls who are so ambitious they want to go to the city for a career. Some of them get into a rut that makes a regular machine of them. Ofttimes their individuality is crushed and the time given to making money is so long and exhausting there is no time for reading and self culture. Board, carfare, clothes and et ceteras take most of the wages: and trying to keep up in show with those more fortunate often takes all the money that might be saved.

When I was graduated from school I settled down to the every day duties of the farm home. I helped my mother, the first important thing for every stay-athome girl to do. The never ending round of dish washing was performed in an optimistic spirit. One can master the homely daily duties and still think above and beyond menial tasks. An ambitious spirit will not be caged and crushed by what some would call a daily grind.

At school my art teachers had said I had talent, even genius (which is infinite patience), and I was invited to make up a class of six to go abroad for the study of art, but the pencil and the brush had to take a back seat for one's home and family. However, a spirit destined to soar will not be discouraged at the toil and will work willingly at whatever the hands find to do. Little straws show which way the wind blows and the ability to write editorials for the school paper, and take charge of a department as well as write essays for the other girls, was the straw that wiggled in the home wind for my career. I soon found there were other ways to enjoy the pen, than writing to friends. The nearest newspaper is always ready and eager for items. A weekly and then a daily budget was dispatched to first one, then two, then three of the papers in the nearest city, five miles distant; this expanded into work for four Philadelphia dailies, thirty-five miles distant. From fifty cents per column from the county papers to \$6.00 per column from the large city papers was a profitable step up, and I purchased a 5x7 camera to illustrate my stories.

Newspapers and magazines are always in the market for photos of a newsy nature, or those showing action. Every step of the farm operations is of interest to farm papers. One soon develops a mose for the kind of news the papers want, but one's artistic tastes are somewhat sacrificed by success with commercial photography.

The girl at home if nimble with her wits surely can make money.

I was soon getting checks to the amount of forty and fifty dollars a month.

Newspaper work, the kind that is done in the home, can be done at odd moments. One soon learns that next to a camera a typewriter is needed.

A girl does not have to conduct a department or be a regular contributor to any paper or magazines for free lance work is in demand. I wish I could make all girls see the enjoyment of doing a little literary work. There is a lot of enjoyment in seeing the "children of your brain" all around you in print. It makes one want to read and will result in one's being well read. It gives the finest opportunity for culture and development. It turns into a profession of which one is not ashamed, this dressing up one's thoughts for the public. It develops one's business bump, too, for if you sell your own wares, you must keep rerlasting at it, and do business in a business way, in the strictest sense; for the country girl does it all through Un-C's Sam's wonderful mail system.

Editors are kinder people than they have been pictured. They want your stuff if it is suited to their needs, and

what is more they will pay well for it, and without your asking.

I never went on a vacation or for a drive or walk that I did not gather from what I saw or heard, some scene or idea that could be put in print. If there is "nothing new under the sun," then it is our work to dress up and disguise the same old things, so they can be enjoyed over again. Many good publications frequently offer prizes for original ideas along many lines. A girl can grow very useful in the world by passing on all the good and bright ideas she has or sees.

SEEN IN TRUTH
BY W. H. LACKEY

There is no pain;

WHAT WE call pain is but the fire
That melts the gold for forms
yet higher:—

Transmuted Joy—not understood Because 'tis yet unfinished good.

There is no loss;
What we call loss is but God's way
Of planting seed 'gainst harvest day;
That what, in time, we've loved, maybe
Saved to us, for eternity.

There is no sin;
What we call sin is but the spark
Flashed from the anvil in the dark,
Whereon eternal good is wrought,
Beneath the stroke of Toil and Thought.

There is no death;
What we call death is incident
To life;—the sleep when day is spent;—
Life-giving sleep that wakes when morn
From out the womb of night is born.

"I WORK like a slave," said a good woman, weary with her worries, but the answer came from her way-wise companion, "Oh, but, my dear, you CAN work like a Queen!"

LIFE: A POEM

THE PRACTICAL EVERY DAY SUBCONSCIOUS MIND

BY ANNE WARNER

The following lines quoted from well-known authors make an intelligible and attractive little poem.

S OAR not too high to fall, but stoop to rise,—Massinger

We masters grow of all that we despise.

—Cowley

0, then remove that impious self-esteem,—Beattie

Riches have wings, and grandeur is a dream.—Cowper

Think not ambition wise because 'tis brave;—Davenant

The paths of glory lead but to the grave.—Gray

What is ambition? 'Tis a glorious cheat,
-Willis

Only destruction on the brave and great.

—Addison

What's all the gaudy glitter of a crown?

—Dryden

The way to bliss lies not on heads of down.—Quartes

How long we live, not years but actions tell;—Watkins

That man lives twice who lives the first life well.—Merrick

Make then, while yet ye may, your God your friend,—Mason

Whom Christians worship, yet none comprehend.—Hill

The trust that's given guard, and to yourself be just,—Dana

For, live we how we can, yet die we must.—Shakespeare

CONSIDER the cat. Nine times out of ten she can whip anything twice her size. And yet there is nothing to her except quick thinking, quick action and almost maniacal intensity.

-Dockrell.

IF a man does me a favor and mentions it, it ceases to be a favor; if he mentions it a second time, it becomes an offense.

-Cooper.

THERE is no better argument in regard to the common holding of that territory called "the subconscious mind" than the good old saying as to the "contrariness of human nature" and the "evil inherent in inanimate things." Consider what and how the subconscious mind operates and then reflect on these everyday phrases.

"Of course I can never have company but one of the children falls ill." "I always just know that if I plan to go to town it will rain." "He'd never heard a thing about her story and then he began to talk about people losing their money, and everyone of us had cold chills, but no one could stop him." "When you sit down to the table you can always trust her to hit on every subject that you don't want brought up."

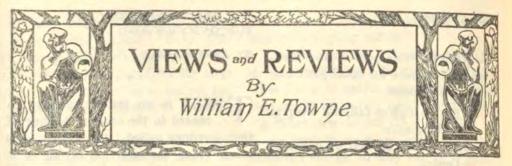
These are all simple, everyday examples of the prevalent rule of the subconscious mind,—of the helpless, untrained, subconscious mind.

Set over against this the example of the subconscious mind keyed to better things by a nature strongly positive for good.

"She comes into a room like a ray of sunshine." "Everybody always has a good time when he's around." "Oh, well, it will all straighten out somehow as soon as Aunt Rannie gets home." "I knew you'd see a way out directly." "Just as soon as you tell your troubles to the minister they begin to seem so little that you almost wondered why you were bothered."

WE awaken in others the same attitude off mind we hold toward them.

-Hubbard



Start Your Success Campaign Today.

All great successes are builded upon a series of small successes.

Your victory should be won today.

To postpone the contest is to postpone future victories.

You dream about accomplishing some particular thing. You wish that you might realize it, and meantime you sit with folded hands and take no action. Take the first step now if you would really succeed. Do what is nearest at hand. Do what you can today. Do it in the most efficient manner possible. Arouse the creative instinct in yourself by doing things.

It is all very well to dream and plan, but this alone will never bring you anywhere until you add *persistent action*.

Develop your will by doing. One of the most potent causes of failure is a flabby will. A will that is untrained, allowed to wander in vain imaginings.

Get your will centered upon action and keep it there.

Would you realize financial success? First consider what you can do. Then, if you decide that it will be to your present advantage to work for some one else, use your mind to find ways of making connection with possible employers. Ask for work wherever there is a possibility of getting what you want. Advertise in your daily paper. Let your friends and acquaintances know what you want. Write to anyone who might need your services, or who might put you in touch with the work you want.

Put out feelers in every direction for that job. Affirm success. Expect it. Do not let failure discourage you. Keep on presenting your case. New ideas for reaching the people who need you will come to you. Cultivate faith in your ability to find what you are fitted for. Cultivate enthusiasm. Make a game of your search for employment. Go after your job with a smile on your face and a light in your eye. No matter if you do come home at night drooping and dejected. Begin each day afresh. Make each day complete in itself. Up and at 'em with new resolve when morning comes. Nothing can keep you from what you go after in this spirit-provided of course you always take something near at hand for the next step and don't attempt to accomplish everything in a single day and are willing to work patiently for the thing you want.

The principle is just the same whether you work for others or whether you are going to sell something on your own account. In one case you sell service. In the other you sell merchandise, or technical knowledge or skill. If you sell merchandise, remember that you are serving the public. Try to invent new ways of making your service known. Try to make your service superior to that which others offer. Try to do something each minute that will promote your success. Look for opportunity every hour in the day. If success doesn't come in one way try a different way. But keep acting in the direction of suc-



cess. Begin the beautiful battle of life afresh every morning. Don't carry over the worries of one day to the next. Work for efficiency, not simply think about it. Work constructively, just as the masons build a brick wall one brick upon another. Build one small success upon another. Make each small act a successful act. Build upon that another successful act and then another. Throw aside the failures as masons discard broken bricks. Forget them, save as they may have taught you a needed lesson.

Be on the lookout for opportunity. You will never find success unless you look for opportunity to work it out.

I was reading the other day of a middle aged man who suddenly lost a position he had filled for years. He had saved but little money. This was soon swept away by the needs of his family. He met with small success in looking for work because of his gray hair. When his last cent was gone and he was beginning to run in debt to the grocer he took council with his wife. They began to seek for opportunity. The result of the family council was that the man went to his grocer and asked for an extension of credit sufficient to cover some dried beans, corn meal and hominy. He took these home and his wife baked the beans in best housewife style, made the corn meal into brown bread and cooked the hominy. Then the man loaded the jars of baked beans, the loaves of brown bread and the cooked hominy into his wheelbarrow and started out to sell the goods. He has been a merchant ever since, varying his stock in trade from time to time and finally specializing upon brown bread and baked arbitration court?

beans. He has not become wealthy but has earned a very respectable weekly sum, enough to support his family in comfort.

This incident shows how near at hand opportunity may be if you will use your thinking power to find it and your persistency to follow it up.

Too Many Battleships.

And today comes the news that Canada is to contribute three great battle-ships to England's armament. The cost will be \$35,000,000. What return will the people of Canada ever get, sentiment aside, for that vast sum? Theoretically they can recall these ships for their own use in time of need, but that is so remote a contingency, in the present stage of civilization and commerce and considering Canada's isolation geographically, as to have little bearing upon the matter.

The people of Canada are to burden themselves with \$35,000,000, and the people of England burden themselves with a much larger sum yearly, just because Germany is engaged in a like foolish proceeding.

Why don't England and Germany get together and limit themselves to one new battleship a year for the present? That would relieve the burden of the tax-payers and the two countries would be just as safe as they are now.

Is the supremacy of the ocean worth all this never-ending sacrifice of millions of dollars yearly, representing millions of days' labor by working men? Could not the settlement of international differences, so far as affected by the use of battleships, be secured with almost equal justice by an international arbitration court?



In the closing years of the 18th century, the United States cheerfully paid the pirate states of the Mediterranean, Morocco, Algiers, Tunis and Tripoli, something like \$40,000 a year to keep their sailors from plundering American merchantmen. Even then the African states didn't live up to the agreement too closely, and were always asking for extras in the way of jewels and merchandise—which the United States government hastened to supply.

At that time England, already proudly boasting herself mistress of the seas, contributed to the Barbary pirates the tidy little sum of \$400,000 a year for immunity purposes. The other first class powers followed a similar course.

Now is it conceivable that any such humiliating, one-sided condition could or would again exist among the nations of the earth even if they did not build another battleship for the next twenty years and submitted all differences which might be settled by sea fighting to an international court?

An agreement between England and Germany for limitation of the number of battleships to be built yearly would be a good first step, and under such an agreement we should find each nation doing business at the same old stand, with their national rights and national honor well preserved. One or the other nation might win small advantages from time to time through a court, but the losing nation would reap a many fold greater benefit through the decrease in the tax rate made possible by taking the battleship burden from the backs of the people.

As long as the other nations insist on keeping up this foolish competition in battleship building, the United States must do her share. We cannot safely drop out of the game. But it can be stopped by international agreement, and in the name of what we have called civilization, and in the name of ordinary common sense, it should be stopped.

Paying Toll and a Remedy.

Thomas W. Lawson is once more trying to do a good turn to a rather indifferent and somewhat ungrateful public by showing it how it needlessly pays two thousand million dollars a year in tolls to Wall street.

Mr. Lawson, through Everybody's Magazine, is engaged in unfolding a remedy for what he considers a great evil. The remedy looks as if it had the punch, if the people could be induced to apply it. Anyway you ought to read what Mr. Lawson (who admits that he is an expert Wall street gambler, who has made five million dollars between the setting sun of one day and the setting sun of the following day), has to say about the subject.

It is true that Mr. Lawson recommends himself most highly as a money maker and all-around Able Citizen, but that need not detract from the force of his message. He certainly seems well qualified to provide an effective remedy for the condition he describes and denounces.

The Remarkable Tale of a Manuscript Deal.

Did you ever hear the tale of Robert Louis Stevenson's manuscript, as related by the prophet of East Aurora in his famous life books?

Robert Louis wrote the manuscript while crossing the ocean to America. He

VIEWS and REVIEWS WILLIAM E. TOWNE

was poor. He was not on the best possible terms with his father. So he wrote about himself. He vividly described the experiences of a poor Scotchman hunting a fortune in New York. A publisher back home gave him thirty pounds for the prospective book. Then the publisher, in order to verify certain dates and personal incidents related in the manuscript, took it to Stevenson's father. The pater was not mentioned by name in the writing, but he considered that by indirection his standing as a loving father might be questioned because he had allowed his son, unaided, to meet such hardships as were described. So father paid the publisher one hundred pounds not to publish the manuscript. And when Robert Louis learned of the transaction he suggested to his father that hereafter it would be to their mutual advantage to deal direct. But there is a sequel to the tale. Some years later, after Robert Louis was better known, he and his father came to an understanding about the manuscript. Certain minor changes were made and complimentary references to the elder Stevenson inserted and lo! and behold! the thrifty Scotchman resold the manuscript for two hundred pounds.

IF a bee stings you will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, then, go not about proclaiming it. Let it drop.

—Anon.

SIMPLICITY and greatness are synonymus. Only the truly great are great enough to be simple. True greatness consists in being a good neighbor to the family next door.

-Thomas Dreier.



BY WILLIAM E. TOWNE.

- * When we allow thoughts to control our attention, we give them the semblance of reality. The only way we can get rid of the results of these error thoughts, of sin, disease, poverty and the long train of negations which follow in their make, is to give the mind over to the truth of being, which is that man is a manifestation of the Divine Principle which is Health, Energy, Life, Love, and that these negations are due only to man's own error in the thought he holds of himself. Deny the error. Affirm the truth-of your being. Look to the Principel of Life and refuse to give place in your consciousness to the negative thoughts of disease which can have no foundation in reality.
- * * * Error thoughts multiply and magnify when nurtured by attention. Disease is error just as much as a wrong result in a mathematical calculation. In the Divine Principle which is the reality of our life there is no such thing as disease, any more than there is darkness where the sun is. As darkness is simply an absence of light, so disease is a misinterpretation, a misunderstanding, a negation of Truth.
- * * * Most people are driven by the force of their feelings, inspired by environment. To become free in any degree we must rule our thought world instead of allowing it to be ruled from the outside.



THE PRACTICE OF THE PRESENCE

BY GERTRUDE CAPEN WHITNEY

CHAPTER VIII.

"M ARY Ellen, Mr. Thurston is like a man almost demented," whispered Aldyce, as early next morning she came hastily into the Intelligence Office. "He and his

daughter went to town vesterday on the morning boat, and parted at the wharf. None of the family have seen her since. He seemed worried from the moment he reached home and found she was not there, and as the evening advanced and still she did not appear, his anxiety increased. Mrs. Thurston is usually the nervous member of the family, but this time she had her hands full trying to calm her husband. He insisted that something terrible had happened to Miss Aldine, and kept the telephone busy trying to learn her whereabouts. He walked the house for hours, and at daybreak came to me with this strange request,-'Go, ask that Nemesis, Mary Ellen, to withhold her revenge and if I am not too late, in THE NAME OF THAT SHE PROFESSES, to forgive."

"Strange fallacy," said Mary Ellen, sadly, "life is not a process of forgiveness; it is the constant reaping of that which has been sown. Aldyce, will you put these papers away, while I make ready to go out?"

She went into the inner room where all was

"Teach me THY LAW, O GOD, and I will walk therein," she said, then directed her thought to the finding of Aldine. Placing the ear of her mentality to the receiver of her soul, connecting herself with sources of Universal Knowledge through intuition, instinct, reason and spiritual insight, she made her request for guidance; and as she listened, from the Central Station of her being, came the form of an idea which at once she proceeded to shape in action.

"Will you take charge here, until you are compelled to leave for your boat, Aldyce?" she said, opening her desk, and drawing a pair of gloves from a box. As she unfolded these, two keys fell to the floor, one of which she recognized as belonging to an outside door of the Thurston house. Doubtless both had been tossed carelessly among her few pitiful little possessions, when, years before, these had been collected by some member of the Thurston household, and sent to her convict cell. Had the little bits of steel lain so long unnoticed, to appear now, beneath her hand, in completed circuit for the transmission of wisdom, constantly evolving from the unmanifest into the apparent lives of men?

In silent contemplation, she turned to Aldyce, who stood, anxiously awaiting the announcement of her plans.

"What are you going to do?" questioned the girl, as no word came.

"I am going to the city house to find her," said Mary Ellen, with quiet assurance. As she spoke, she placed one of her keys carefully in her glove and the other in her purse.

"There is not a particle of use in doing that," returned Aldyce, quickly; "we rang up there, again and again, without response."

"Such a method by no means convinces me,"

returned Mary Ellen, "I am assured that she is there."

"Then someone should go with you, for there is possibility of accident," insisted Aldyce, filled with concern for Mary Ellen's safety.

"I, myself, think that will be well," said Mary Ellen. "Fear not, little pupil, I shall surely be assisted and protected in my quest."

This assertion of trust had scarcely passed her lips, when the outer door of the Intelligence Office opened, and Carles Orchester entered the room.

CHAPTER IX.

"The machine is at the door," he said, coming forward and standing protectingly beside Mary Ellen, as one with full comprehension of events, and ready to assist in bringing such to issue.

"It is indeed good that you respond so quickly to our need," said Mary Ellen, gratefully. "Shall we go at once?"

The two entered the car and it moved over the well-made roads towards the Thurston

"Were souls watching over me like this in the days I thought I was struggling with LIFE, instead of realizing I was working in unison with it?" said Mary Ellen, settling into the comfortable cushions of the car with a feeling of rest and deep content, a sense of comradeship weaving itself rhythmically into her thoughts with every added turn of the smoothly running wheels. "How the burden of my experience would have been lightened could I have come sooner into such realization."

"Your loved ones have always been about you, Marie Alano," responded Carles, "'Angels came and ministered unto Him,' is true of every one of us. Souls of those we love are constantly supporting and strengthening us, when we wander in fogs of indecision, or buffet waves into which our decisions plunge us."

"Yet often our insight is asleep and we do not sense their presence," said Mary Ellen, sadly.

"Again we are keenly alive to presences, but do not realize that the breath of an evening zephyr or the floating of a cloud across the sky, is a concrete message, perhaps from a mother's soul; or the still small voice of Abstract Good, assisting us to definite expression."

"Do you not think that such helpfulness

manifests in our characters in what the world sees as increasingly alert common sense?"

"Most truly," responded Carles. "Our loved ones, beyond sight, aid us with their vision. They have no wish to inhibit our powers of choice. Thus, day by day, we grow in understanding, to clearer perception; more accurate conception; wiser decision; prompter action. Some would have failed to find potent instructors in those keys you have brought with you. The mystery of LIFE is but a seeming, Marie Alano, but such it doth appear, until we demonstrate the 'which was to be proved,' of each life problem, as it presents itself."

"And in moments, when that seems impossible, working towards the concealed solution with the saving faith of a little child," said Mary Ellen.

"They who do not understand this unfolding of LAW, sometimes criticise those farther on THE WAY, for what they call an attitude of secrecy, not comprehending that the only 'open sesame' to the Great Self is the call to the awakened mind, of souls, in peace, not as separate selves, but as parts of a Unified Whole," said Carles.

"Watching the straw to see which way the wind blows, does not seem an occult thing to do, does it, because we see the straw and feel the wind and notice its direction. How true, then, as you say, that it is no more occult to act in obedience to that same LAW when it leads us beyond physical touch and verbal and written words to the divinely supporting knowledge that those affiliated with us in purpose, may commune through sea or land or change of body structure."

"Nor is it of import, whether that change is manifest in the daily renewing or reconstructing which science calls growth, or in such process continued until the five senses can no longer follow the rapidity of its expansion out of confines which we see, and which is called death, because it seems a sudden change, though really but the same process continued beyond sight. No one is beyond the range of actual vision, Marie Alano."

"Yet, often, we long to see with the natural eye; often cry out for the personal touch, Carles, even though we know it is not touch but recognition of the nearness of the one for whom we long, that satisfies," said Mary Ellen, lingering, with pathos, upon the thought.

"Yes, touch is touch, whether of viper or of lover," meditated Carles, with equal tenderness, yet bringing her back to the high plane of her best intent; "it is our awakened consciousness that tell us which is which."

"In darkness, desolation, change and separation, have I tested that truth," said Mary Ellen, still dwelling in the frailty of regret. Then, rising, in mind, to meet his superior thought, she continued:

"In what then seemed to me a cruel isolation, have I learned what I wish, now, always to keep alive and growing in my mind,-the knowledge that there is between the unseen and the seen, no difference, other than in scope, excepting as we make it by our standstill-point of inertia. Carles, often and often, has this still unanswered question risen in my mind,-how is it that you live so constantly out of the range of my natural vision, but that you come so promptly into the radius of my external life, when, with my whole heart, I cry out to the All-God, for strength,-going forth like one blindfolded, knowing not which way to turn, but with implicit trust which is 'absolute obedience of concentrated understanding'?"

"In order that we may know that whatever LIFE brings us, we may, if we choose, always be together in that unseen which makes the seen," said Carles, his perception of her growing unison with his purposes, illumining their sweet companionship. "Never, until we comprehend this truth fully, can visible companionship bring complete content."

"How did we come into realization that we are in the same currents of Life, and learn to know each other, not as impressions of helpfulness, but as souls?"

"When some mighty problem is in gestation, a sense of portent signals through the ether," responded Carles, "those in the same wave currents feel the call and they respond who understand. Let me explain, as we often may do, nowadays, when science is demonstrating in the concrete, the age-old teachings of prophets and of seers. There has been, not so long since, invented, a watchlike disc, to be carried in a traveler's pocket; and a message sent in the currents of right vibration, is transmitted to the bearer of the disc by a series of gentle clicks. Likewise, soul-bells call us constantly, through the medium of this same ether, in which ideals for such instruments are born. If we do not hear, or hearing, do not comprehend that the message is for us, we do not respond."

"Often the soul-call is so faint we pass it unnoticed, by," said Mary Ellen, meditatively. "The first click of the watch-like disc in the

pocket of my mind, that I recognized as a call to find my soul's activities, was the casual mention of a name, one day, years ago, when I was serving tea in the Thurston library, Not only did this stimulate curiosity as to whom the name belonged, but it awakened tendencies of mind that had drowsed, and bestirred me to find myself. But how did we first flow into the currents of each other's lives and purposes? Why work together, daily, unseen and apart, and come together so seldom. Tell me, Carles, how was it that I recognized you as my friend, in the one visible demonstration at the railway station; kept that recognition alive through the one little memento, your card; and held the knowledge of your helpfulness in the still watches of my terrible initiation, when your aid gave me stay?"

"Is it not, think you, because in crucial moments, only, do we send our potent calls into the invisible, formulated with sufficient clarity of understanding, and conceived with sufficient power of desire and of direction, to born our wish into expression. We both know that communion is not dependent upon propinquity of person."

"No, Carles, it depends wholly upon constant, intent connection with the central station of our forces, and the connection of that station with THE GREAT CENTRAL STATION."

"Yes," said Carles, "and this PRACTICE OF THE PRESENCE is the tuning key by which we are brought to the keynotes of our lives, keying them to the ideal of our souls. These keynotes signify to each of us, our chords of harmony, and each tone recognizes every wave of sound moving in its own chord, on into infinity, in grand sweeping waves of motion. WISDOM, Marie Alano, 'IS MORE MOVING THAN ANY MOTION' and with Wisdom for our keynote, we come daily into communion with those souls that belong in Wisdom's symphony. Tone is not the black dots you see upon the staff as you well know. Not always will every one be expressed in the written score; but were the tone that is represented by a certain note (whether apparent or not) lost from the thought scale, there could be no written song. When the force of some mind gives it expression on the staff, we welcome it, not as a stranger but as a friend that is as surely there when unseen and unwritten as when it rests, a black dot, upon its line. Could the little black note ever be made manifest, had it not been born of THE Great

Musician of the Spheres and in the other gained its inherent sense of recognition of every wave moving through its own chord, as well as strength for its expression! No, no, Marie Alano, its life does not depend on whether or not we see it as a speck of ink. In essence it lives and consorts with its comrades. When some Life feels the essence of that note tugging at its heart strings; sounding through it as on a harp; feeding on itself; flowing through its veins; living in its deeds, it becomes an inseparable part of that Life's song and one with its manifested purnose. As with the little note, so with ourselves. When at some crucial moment we feel our incompleteness, our potent call concentrates this essence of our need, at the gate of expression, and lo, the child of our high desire appears in the 'flowing conditions' of our destiny. So love comes into expression; so marriages are made in heaven. I mix my metaphors, but how can I help it, in the midst of such wealth of illustration. May the watch-disc always click soul messages of unified purpose from my heart to yours, Marie Alano, and may our harmonies always born into expression the thought notes of our lives' needs."

As he finished speaking they reached the door of the Thurston house. All was silent. There was no sign of habitation. The wind had made little eddies of dust upon the stone steps, effacing possible traces of footprints,

The two traversed the path to the silent building. Not a word had either spoken as to the purpose of their errand. Mary Ellen placed the key in the lock and turned it; but even before Carles swung open the door, both started back, assailed by the virulent odor of escaping gas surging from the interior of the house.

CHAPTER X.

Quickly recovering from the shock of the outpouring gas, Mary Ellen and Carles went into the midst of the reeking fumes and up the stairs. With unerring wisdom, the former hastened past what she knew to be Aldine's chamber, towards Mr. Thurston's private study.

There, fallen forward upon her father's lounging chair, the gas pouring its poison about her and through her from a broken jet above her head, insidiously chemicalizing the life currents in her body, was Aldine. A ragged spot in the ceiling, and plastering scattered about the floor, was mute testimony as to the cause of the accident, and an ugly, though not dan-

gerous gash on her forehead, gave witness that, stunned into unconsciousness by a sudden blow from the debris, she had been unable to escape, when the broken gaspipe first poured its venom upon her.

Finding her heart still beating, the two messengers of Life quickly transferred her to another room, opening the windows, temporarily stopping the vent of the escaping gas; informing the family that Aldine had been found, and summoning physicians and gas men, were accomplished in a short space of time.

Before the arrival of medical aid, however, Aldine showed signs of recovering consciousness. She opened her eyes, but they were heavy with fever and their gaze was vacant.

"The blood," she said softly, an insidious calm in her tones, "polluted by the blood! Nothing can make me clean, father, nothing can make me pure; not if I go to the world's end to seek it. Unclean! Unclean!"

She moaned these words steadily through the hours, Mary Ellen constantly at her side, and Carles Orchester busy preparing for conditions that portended.

At two o'clock, Mr. Thurston, having taken the first available boat, came in upon them.

"Where is she," he demanded, hoarsely. "What have you been doing with her, Mary Ellen? Where did you take her before you brought her here? Are you satisfied, now that you have avenged yourself in kind?"

"Father!" called Aldine. With the astuteness of one in delirium, she had realized her father's presence in the house. "Father!"

Hastily ascending the stairs, Mr. Thurston went to Aldine's bedside.

"Father!" she said, with a joy that made her words the more terrible to the unnerved man, "I am unclean! Unclean! At first I thought I would go away, where no one who knows me would ever see me, but I was sure that wouldn't do any good, for I am unclean within, and that uncleanliness would be with me wherever I should go. You see, father," holding him with a grip of abnormal strength, "I am a result of you as a cause. Causes don't have to bear the brunt of things very much, they just stay in the ground and grow," she smiled pathetically. "It's the result that comes under the scythe, father, under the scythe and the millwheel and the fire, and is cut and ground and burned. It has all come on me. None of it will come on you, father, all on Guy and me, and I am going to try to swerve the results away from Guy and take it on myself,-but hold me tight," she screamed, clutching him with all her strength, "for it frightens me to know that I am unclean,—frightens—frightens,—"

She screamed, with horrible reiterance, for some time. Finally, her voice trailed into fitful, inarticulate moanings, though still she retained her grip upon her father's hand, with an insistence he could not avoid, any more than he could release his mind from her judicial summing up, over and over again, of the essence of cause and effect, in tones so cooing, so gentle, so constant, so disembodied, that the horror of their meaning bored into his brain; the perspiration poured from his body, and his eyes gloomed as with the terror of some spectre, of which he was mortally afraid. Only when she sank into stupor, could he find release, and when he attempted to steal from the room, she waked and clutched at him, entreating him to stay, till even his exhaustion stood in abeyance before the insistent horror of her intensity. To save her reason, so the physicians said, he was compelled to remain beside her day and night, while she crooned over him as if he were her child. Again and again the sad sweet voice rehearsed in horribly heart-searching monotone, that the desecration of his fatherhood was a cause and the desecration of herself was a result, and that, seek as she would, she could never recover her birthright, which he had lost for her, through his unfaithful guardianship.

One day she laughed gleefully, when, after a short respite, he again approached her bed-

"Father, I begin to see," she said. "If I suffer for your sin, that frees you, doesn't it! I am so glad. I have so many pleasant recollections of daughterhood. I ought to be happy to be ground and cut and burned, in your place, to free you from all responsibility. I don't want you to suffer, for I love you. I will take it all father; I will take it all."

"Stop, child, stop," groaned Mr. Thurston, "I cannot endure it."

"You don't have to, father, I will make atonement for you. You need not suffer at all, dear; you are quite forgiven. You have nothing to do with it now, the results must take the consequences, and be ground and cut and burned—ground—and cut—and burned—O father, I am afraid! AFRAID!"

Day followed day, and still beside her bed, the father endured the torture of this reiteration until streaks of white crept into his hair and his face began to lose the unctuous look that had masked the beast and concealed the God in the man. The enormity of his deed, as his little Aldine's vision engraved it on the plate of his mind, made ineffaceable pictures, steadily blotting out the photograph of smug assurance heretofore marked upon his comprehension. His brute satisfaction was being erased forever, and in his understanding was forming, line by line, deeply and indelibly, the torment of a moral culprit at the tribunal of LIFE'S LAW.

One day, Mary Ellen, entering the library, found him at his desk, shivering as in an ague, and his face buried on his arms. From the day of the finding of Aldine, she had given all the time she could spare from the Bureau, to support Mrs. Thurston, who was helpless in her distress, over her daughter's illness, and to instill stamina to Mr. Thurston, as she could. He looked up heavily when she entered.

"Sit here a minute," he said, exhaustively. "Eunice is asleep and we can talk a little. WHERE WAS ALDINE FROM THE TIME SHE LEFT ME UNTIL YOU BROUGHT HER HERE? TELL ME! WHAT HAD YOU DONE WITH HER?" he groaned, with deep insistence.

It did not occur to him that he was reiterating Aldine's cry concerning Mary Ellen, but again, he muttered, feebly. "WHAT DID YOU DO WITH ALDINE?"

Mary Ellen did not reply to the man's insulting accusation. She sat still. The light of truth and purity shone in her face, and looking with heavy eyes, into hers, he dropped his head upon the desk, ashamed, convinced against the lower call of his mind.

"What does she mean when she says she is unclean?" he said again, raising his head to look at her. "When she left me, crazed with her knowledge, where did she go! What did she do; O—" he was about to say, "God." Instead he trembled and was silent. Finally, he continued: "Mary Ellen, you, with your far-reaching insight know what I fear—what does she mean? What did she do, when I, fool-like, let her go from the boat,—alone, with the burden of such a revelation inundating her. What did she do! that she says she is unclean? Where did she go? WHAT DID SHE DO THAT SHE IS UNCLEAN?"

He shivered so that the chattering of his teeth was plainly audible. Mary Ellen did not speak.

"WHAT DOES SHE MEAN? At first I thought you had avenged yourself upon us, in kind, by decoying her away; but it was the

phantom of a crazed brain, and fades before the purity of your soul. Tell me, is it her delirium, or, overwhelmed by the horror of what I had tried to do to vou, did she,—" again he shivered and hid his face in his arms.

"Which would seem worse to you," she said slowly, "to know that she means she is unclean because she is your child, inheriting your impure attitude towards Life, or that she has expressed that attitude by following in your footsteps, openly, before the world?"

He only groaned.

"Aldine is screaming for you, Mr. Thurston," said a maid, entering the room, and, with bowed shoulders, he responded to the call, leaving Mary Ellen sitting there, alone. It was very still and as she sat there she rested in dreamless slumber.

After an unusually distressing paroxysm, Aldine finally became quiet, and, thinking she was asleep, Mr. Thurston, himself overcome with exhaustion, drowsed.

An increasingly cunning expression had been growing under the closed lids of Aldine's eyes, and when assured of her father's somnolence, she stole noislessly and quickly from the bed; ran into an adjoining wardrobe room; caught up a heavy motoring coat; put on a hat and veil; slipped her feet into boots; thrust her hand into a coat pocket to assure herself that the usual change was there, and with the cunning of the delirious, ran through the silent house, opened the outside door, and dropped stealthily into the vortex of the city streets.

A few minutes later, the nurse came into the room. Her startled exclamation wakened Mr. Thurston into a sense of loss.

"Aldine," he called, "where are you?"

Mary Ellen, roused from her dreamless sleep in the library, heard the cry and quickly ascended the stairs.

"Where is she?" hoarsely gasped the father, gripping her arm as she entered the room. "In losing my hold on myself, have I lost my power of protecting those in my keeping? Find her, Mary Ellen. Don't let the results of my sin fall on her."

"What is it, Barnard?" said Mrs. Thurston, hurrying into the room. "Aldine gone? I should think you might be trusted to watch over her a minute. Why don't you go find her? What are you waiting for?"

"Chiefly because I don't know where to go," said Mr. Thurston, dully.

"Summon a detective," said Mrs. Thurston. Throughout Aldine's illness she never had seemed to sound the meanings of her daughter's ravings.

"You mustn't mind,—persons in delirium always say strange things," she had told Guy, when the lad trembled at his sister's words and inquired what they meant. He, more astute than his mother, heard the constant cannonading of appeal and of affirmation and followed the shots to the mark,—the effect upon his father.

"He wouldn't mind so much if it didn't hit him somewhere," he considered, puzzling. "I never thought of all that stuff myself. There's a lot of blood-curdling truth in her delirium, and, Guy Thurston, don't you forget it," and shudderingly, he would steal from the room, haunted by his sister's words.

"Barnard, what are you thinking of, that you stand there and shiver, while our angel child is lost in the city streets? Send for a detective at once," repeated Mrs. Thurston, excitedly.

"A good idea, Eunice, a good idea," responded Mr. Thurston, turning quickly from his wife, and descending the stairs, leaving her with the agreeable sense that she had materially advanced the solution of the whole matter. In the lower hall, however, he stopped, and with horror-stricken eyes, faced Mary Ellen, who had followed him.

"I cannot, must not, call a detective," he said trembling, as helpless, in his terror, as a child. "What are you seeing with those uncanny eyes of yours? Go, find her yourself! You know where to look for her! What gives me courage to ask such a thing of you, whom I have wronged? Only the recognition of your infinite charity."

"Where do you wish me to search?" said Mary Ellen, impelling into expression the thought of his mind. "Why do you so fear for her?"

"Because she is out there in a world full of such as I, delirious; helpless; even such frail will as I may have bequeathed her, weakened by illness and terror, and her moral fibre shattered, BORN OF A DESECRATED FATHERHOOD!" he shuddered. "I am consumed with fear that what I tried to precipitate upon you, and which your purity and all-round strength repelled, will overcome her. It is no use for me to try to find her; I am blind with horror! I cannot send for a detective! Go yourself. Doesn't the Bible say something about the pure in heart seeing everything? Your purity will give you sight to find Aldine."

(To be Continued.)



Friends, the Wind blows toward the new heaven on earth! We are all waiting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc., along with a brief digest of current magazines by the editor. We shall be glad to have our readers keep an eye out for other Straws that Show the way the clean Wind Blows, sending us any items they may think suitable for this column of very brief mention.—E. T.

Like a breath of fresh air in an overheated prison cell, is Mayor Lunn's first inaugural address—George R. Lunn, the first Socialist mayor of any New York city. His suggestions for immediate action are practical and sensible, and the spirit of the whole message is refreshing. "To us," this vigorous message concludes, "government is not a mere routine to be followed more or less mechanically; it is a great problem to be solved. We look upon government not as the continuation of a precedent or as an adjunct to private business. For us, government is the instrument through which wrong can be righted, poverty abolished, life made secure, cities healthful, citizens happy."

—La Follette's.

Ontario is doing some vigorous work in the censoring of moving pictures, and the results indicate that complaints of the laxity of such censorship in this country may not be without reason. The Ontario board has a film one thousand feet long made up of eliminations from films passed in New York. Some of these, to be sure, were cut out simply because "Old Glory" was waved rather too demonstratively: Canada did not care for a picture showing nothing but Uncle Sam planting Old Glory on a bluff and posing beside it with folded arms, and it is not to be wondered at. But the majority were eliminated because objectionable. "Gay" scenes from "high" life are barred in the interest of the young. The sound general principle is followed that what is shown ought not to be "immoral or suggestive, or grewsome, or expressive of base passions." Killing and brutality are objected to even when the theme is lawful. David killing Goliath and waving his gory head is cut out, and so is the hanging of four pirates at the yard arm of a ship. In literature, of course, either is entirely proper, or in pic-torial illustration. But the moving picture has its own code, and its swift, crude realism lays far more emphasis on physical horror than on the moral lessons. No other art puts so much stress on acts, so little on character or motives; it is the more essential that the acts depicted should be of a noble sort.-Springfield Republican.

St. Louis, thanks perhaps to the German influences, is solicitous about the character of the music teaching in its schools, and fine results are recorded. Each graduate of a high school is said to be familiar with 50 grand opera or oratorio choruses. Regarding the work the supervisor of music instruction in the St. Louis schools said recently: "As early as the seventh grade children are given selections from the easier arrangements of oratorios and grand operas, and from music of a like character, and training in such choruses is continued through the high school. In this way we inculcate a love and understanding of classical music with such good effect that among the 80,000 school children of St. Louis there are few advanced pupils who would not much rather sing fine music than rag-time. However, we shall not be satisfied till the children are brought to the point where they will understand and enjoy symphony music, a training in which is very nearly the Ultima Thule of the music lover's education. At the present rate of progress, the children ought to reach this stage of music culture in five years." "Any child can be taught to sing," said E. L. Coburn, superintendent of music, "if the teacher will simply play or sing the strain often enough in company with him. That is the basic principle on which we work-the child is started by singing to him, not by making him learn the scale. In the end, technic comes to him easily, almost unconsciously with the result that the new method of teaching singing by singing actually develops more sight-readers of music than did the old method of teaching singing by practicing the scale."—Springfield Republi-

There was a pretty sight in New York on the 13th, when 10,000 children crowded into the new Yorkville playgrounds, away up on One Hundred and First street, between Second and Third avenues. This new playground cost the city \$227,000, and \$135,000 more was spent in building walls around it and a playhouse upon it. The playhouse has assembly, dressing and bathrooms. The wall, which is of con-crete, is molded on the inside into the shape of a bench, which runs the entire length and furnishes seats for hundreds of people, and everything that can make a playground complete is there. After a thoughtfully short speech by the park commissioner on the opening day, the children went through dances in costume. That was followed by racing and boxing matches, and the playground was declared open.

Two new gardens on Delancy street are to be opened immediately; trees have been set out, and garden plots will be planted with flowers, which school children will care for, and later more playgrounds will be opened; also miniature school farms. It is intended that the children working on the farms shall be taught flower raising and truck farming in a practical fashion. It ought to be possible that every child should have space and opportunity to play in these gardens, but as it is, there will be hundreds that will profit by them.—Springfield Republican.

Circle of Whole World Healing

Conducted by THE EDITORS

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.

Would you be successful? Speak success to the

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

world snare it with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World—

Including yourself.

Will you join all the readers and the editors of The Nautilus in daily periods of Whole World Healing? No membership fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in Thought only. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is The Cosmic Consciousness.

Which includes Health, Happiness and Prosperity to every creature.—The Editor.

This Is My Day



HIS is my day—today.

It was my day from the moment I awoke.

It shall remain my day until I fall fast asleep.

There are two days which are not my days-yesterday and tomorrow:

I cannot unsay anything I said yesterday, I cannot undo anything I did yesterday.

I wish to remember it only for its beautiful memories—only the heart of it.

Its sorrows, its regrets, its woes—all of these I bury with the passing of yesterday.

I felt that another world was born with the dawning of today.

I feel that I can bring forth honey today from the rocks that were impregnable yesterday;

I feel that I can pluck flowers today from what seemed to be a desert yesterday;

I feel that I can traverse the highways and byways today with my comrade who I thought forsook me yesterday.

Today is mine to live, to do, or to die.

Tomorrow is beyond the range of my vision; it is hidden by a mystic veil through which the mental eye of man cannot penetrate; it is a lure, a hope, a threat.

Tomorrow is like a shadow; you may pursue it; but you cannot overtake it; it is there and it is not.

Yesterday is my guide; today is my strength; tomorrow is my dream.

-David Fulton Karsner in The Conservator.







EPARTMENTS OF WAYS AND MEANS



For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed to by NAUTILUS readers everywhere, these departments afford a most valuable symposium for a "copious unlocking of energies by ideas"-as William James puts it.



THINGS THAT MAKE FOR SUCCESS

A Correspondence Department of Ways and Means Conducted by the Editors.

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.

Letters for this department which must not be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters. EDITORS.

Success Letter No. 413.

The morning is the time when the normal man feels in prime condition of mind and body. His imagination is most active; his constructive talent is at its best.

That is the time for him to make his plans for the day. "Yes, but my work is a fixed routine, and making plans would be a superfluity," said a friend to me the other day. I told him that it was high time, then, for him to "make plans" to get into a bigger job, if he expected to LIVE in the fullest sense of the term.

Personally I was formerly in the habit of using a good half hour in the morning reading the daily paper, and could not remember by 4 o'clock in the afternoon six lines that I had read in the morning. Now I read the daily paper only when I can think of nothing better to do.

I use fifteen minutes every morning making plans for the day. These plans are written, and written most carefully, too. It is in the careful expression of our ideas that we evolve better ones. In making these plans, I am picturing my self doing the things that I am planning to do. Thus I am making use of my imagination at its period of maximum

Before writing today's plans, I review those of yesterday, and carefully check those that were carried out. To be able to check them all is a wonderful stimulus to my faith; and faith is another feature of a man's personality that is at its best in the morning.

This is a fine brisk morning; I'll not walk to my work along the accustomed street, but I'll make a circuit and double the length of my walk; and during the walk I'll concentrate my mind on the benefits of pure air and deep breathing. I'll compose a verse or two-as I walk-in expression of these benefits. It may not be classed as "standard poetry," but it will quicken my mental activity;

Of all the treasures on this earth-The treasures rich and rare, The one that has the highest worth Is outdoor MORNING AIR.

To step to the rhythm of an impromptu composition, in the brisk air of the early morning, will send a thrill throughout the entire body, and make you capable of efforts that you have never made before.

After more than a year of this habit of making morning plans, I can note a marked improvement in my feelings at the close of the day. Work becomes more of a pleasure as the days go by. I did not "plan" to make a longer circuit home, but I'll do it, and I'll run part way, too. So off I go, as fresh as in the morning, and as young as a boy, and highly elated that I'll have the pleasure tomorrow morning of "checking" every item for today!

And what are some of these "plans"? Why, I'm going to thank the office boy for every errand promptly run and for every duty well performed; and when his duties are not well performed, I'll patiently instruct him how to do them better. I'll say a hearty "GOOD MORNING" to the scrub woman and a smiling "THANK YOU" to the elevator boy. I'll perform every task just a little better than I did yesterday. I'll take a few minutes during the noon hour to write a letter to my dear, old aunt, who lives in a dull country village, where a letter is always a source of intense delight.

These are not "NEW YEAR Resolutions," but NEW DAY resolutions, which are by far the better kind, the proof being that they bring a little SUCCESS every day. Bernard Shaw says that a man should not be in too much of a hurry to win success because he would then have nothing to live for. Mr. Shaw is right this time. Let us not be in a hurry to win a BIG SUCCESS all at once; but let us "plan" to increase the success of each passing day; and let us make our plans in the early morning—when the WILL, the IMAGINATION and the CONSTRUCTIVE ABILITY are at their very best.—F. H. SPINNEY, 160 Sanguinet St., Montreal, Canada.

Success Letter No. 414.

When I was a Normal School girl I was called upon to write a graduating essay and from a list of subjects chose "The Keynote of Success." After studying over it considerably, I asserted positively that the keynote of success lay in being ready for opportunities, and proceeded to give my reasons for the assertion.

The essay, written many years ago and highly approved by the composition teacher, has been lost, but I remember distinctly that I made the following statement: "Apples have been falling from thousands of trees every autumn, but it was only to the mind of a Newton, trained to intelligent thought and reasoning, that this fact presented any great significance."

To be known as a Producer-a Creator-a

person who does things that are of actual advantage either to self or to others, whether on the physical, mental or spiritual plane, is to be the "Successful Person." Opportunities to advance ourselves, to be useful to others—give a lift—lend a hand—are numerous, but if we are not qualified when these opportunities present themselves, they pass us by and knock at the other fellow's door. As Shakespeare says, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of our lives is bound in shallows and in miseries."

We will never get anything in this world or the next, for nothing, and if we are not willing to pay the price for it, we don't get it. We have to keep on the move if we want to get anywhere. Life is, as "Teddy" says, strenuous, and the race is to the swift, the battle to the strong. The blood must be kept in active circulation by effort after effort of body and brain, and the timid, the shrinking person must be transformed by a renewing of their mind, into the bold and determined sort, if they are ever to join the ranks of the successful. This seems impossible until we learn how it may be done, and it is the aim of the New Thought writers to do this very thing by impressing upon us in every conceivable way, the great power of "Suggestion" to mold us into what we would be, and they urge us to place ourselves in such a position as to get the right sort of suggestions through our environment, and our environment is everything we come in touch with—the people we meet, the books we read; in fact, anything that can make an impression upon us.

I have been told that I was a "good stenographer"—how did I attain that distinction? The memory of hours and hours of persistent, patient practicing of outlines symbolizing words, recurs to me, and ever in my mind I held the belief that since other girls with no more intelligence than I possessed, had become proficient stenographers, I could too, if I would pay the price for success. When I was ready to put my knowledge of the art to practical use, I slipped into the nook waiting for me, and many a man has been glad of my assistance in his office.—MAY L. JOHNSTON, Room 406, Bartlett Bldg., Atlantic City, N. J.

THE PRIZE WINNER for December is R. M. W., who wrote Success Letter number 408. We shall be glad to hear from the winner and send the prize of two subscriptions wherever directed.—C. H. S.

THE FAMILY COUNSEL

A DEPARTMENT OF CONSULTATION AND SUGGESTION. CONDUCTED BY ELIZABETH TOWNE.

"Oh, wad some power the giftie gie us To see ourselv's as ithers see us; It wad frae mony a blunder free us, And foolish notion."

In this department I (and sometimes William in my stead) reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of Nautilus. Every reader is welcome to what advice and suggestion we can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope with four cents extra in stamps and Madge will mail you a copy of the dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?

ELIZABETH TOWNE.

H. M.—Are you SURE that those depressions were not in your backbone before you had that fall? And even if they were not there, it doesn't follow that they in themselves would cause all your trouble. I have known persons with the crookedest sort of backbones who never had a pain nor an ache. And I have known one or two whose troubles began as soon as they visited an osteopath and were told that they had humps and bumps in their spines. I never saw imagination kill a cat, but I have seen it raise a blister. I have known individuals to start irritations by simple affirmations of trouble. Perhaps you are merely looking in your mind at some harmless bumps and getting hypnotized by them.

It looks to me as if you might have had a fall that hurt you, and instead of forgetting the bruised spot and going on calmly about your work and trusting nature to heal it, you kept right on tagging it with your thoughts and by so doing made chronic an irritation that nature would have taken care of in a short time, if you hadn't interfered with her.

But it may be that your fall did leave you with a tender spot. Even so there is no reason for its bothering you to any serious extent. If it did leave you with a tender spot every outburst of passion on your part, and every crying spell you have, and every thought of anger, malice, revenge, resentment, resistance, would fly right to that spot and make it sore and painful. In other words, I believe that if you have a tender spot there, a sort of "weak place," it will give you no trouble at all as long as you keep your passions steady and your thoughts cheerful and patient and loving.

To heal yourself devote at least fifteen minutes every day of your life to New Thought practice. Follow the directions faithfully, and with all the imagination and Good Will you can put into the practice. Above all things KEEP AT IT EVERY DAY. This will help you to achieve and maintain the right atti-

tude of mind. Then whenever your spinal trouble comes into mind, I would have you affirm God's healing power within you. I would have you affirm perfect health positively, every time you think of your back. I would have you not think of your back any oftener than is absolutely necessary! Forget it as completely as possible, but when it does come into your mind see that you meet the thought with emphatic affirmations of God in you as your perfect health and power.

C. M. G.—In one of his little poems Walt Whitman describes how he "filled himself with rage" because he thought his love for a certain person was not returned, "and yet," said he "out of that love I have written all these poems." If you would keep yourself from becoming unlovable and unkind, you must learn to love for your own sake and not with the hope of reward. It rests with you, and the use you make of your will, whether the creative power of your love shall be turned back upon yourself, thus making you unlovely and bitter, or whether it shall radiate like the sun and brighten the lives of your family. Probably you are oversensitive and exaggerate your own shortcomings. Each night, when you go to bed wipe out from your mind all the unpleasant events of the day. Begin each morning as a new creation. Do not dwell on the past. Do your best each minute. If you have been cross one moment it does not necessitate your carrying it over and spoiling the next moment. I see you already know how to make allowances for your husband. The primitive conditions under which you live make it diffi-cult for him as well as for yourself. Bear this in mind and do not hold resentful thoughts because he seems unjust.

FOR WORLD PEACE

WE, the Rising Generations, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

-Elizabeth Towne.



A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find

Eddyism and Teddyism:

Has it ever struck the readers-or the editors of Nautilus-that there was a strong analogy between Eddyism and Teddyism?

I am a convinced believer in New Thought, but I am not a Christian Scientist—I am a Progressive but I am not a Roosevelt follower,

A great idea came into the world, and many minds realized it, but it was diffused and seemed "impracticable." One woman of great intelligence and equal egotism seized it, claimed it and attempted to limit it by her personality. She strove to destrov popery by making herself pope.

Another great idea came into the world, and many minds realized it, but it was diffused and seemed "impracticable." One man of great intelligence and equal egotism seized it, claimed it and attempted to limit it by his per-

He strove to destroy bossism by making himself boss. The overwhelming defeat of Mr. Roosevelt means the triumph of Americanism. It means that the people will rule themselves, and that the day of state authority has gone by. If we must suffer it will be from our own mistakes, not his.

The great growth of New Thought means

that the days of church authority are over. We have gained spiritual independence, and acknowledge no pope, male or female.

Oh, ye of little faith! Wisdom will not die with Mrs. Eddy or Mr. Roosevelt. law goes on, working as well as ever. We do not rise through our weakness, nor fall through our strength. All the things you have so faithfully taught us are true today as they were yesterday. And let us "in all things thank God."—N. T. Pope, Denver, Col.

That is precisely and exactly the truth-as far as it goes. But the fact remains that Eddyism built the one firm church of the New Thought that has done more to establish New Thought, to advertise, spread and respectable-ize New Thought than all the outside coteries and teachers put together. Mrs. Eddy has hastened the dawn of universal New Thought by fully 20 years. She was the great executor of the New Thought ideal.

Even so is "Teddy" the great executor of

the political ideal of government by and for the whole people. In his seven years at Washington he hastened tremendously the cause of the people's rule of themselves. In helping us to form the new Progressive Party of the people he has enormously hastened the day of realization-at tremendous cost to himself per-

sonally. Labouchere's estimate of Roosevelt was correct-"He is the greatest man in the world; he has made truth A LIVING IS-SUE." The people spoke for Roosevelt in the primaries, THREE TO ONE; the specialprivilege discredited national committee cheated the people. Roosevelt, the republican, would have swept the country. Wilson got less votes than Bryan in 1906-in spite of the standpat republicans who voted with him for specialprivilege's sake. Even as a new party leader Roosevelt won second place in 37 out of 48 states—cheated of his rightful first place by the republican Casabiancas who stood on the burning deck and went down with the "invisible government's" ship, obedient to the bosses, inherited politics, habit. Obedience is the prime virtue of the slave. His master never misses a chance to sing him a song of loyalty. But the prime virtue of a free man is GUMP-TION-the ability to jump at the right time and in the right direction without being told.

Well, the Casabiancas will know better next time. It took the second campaign for the republican party to win election and free the blacks. It will take a second campaign for the Progressive Party to win out and free the wage slaves, men, women and children. Keep your eye on the progressives in Legislature

and Congress.

I banked on the people being awake this year. Well, patience, Pauline, patience.

There were more Casabiancas than Ihoped. More to stand pat like silly sheep on the deck of that special-privilege ship. Geese. Ah, well, just you wait and watch. The inertia of the man voter is enormous! But-wait a bit and we'll win.—ELIZABETH TOWNE.

Cheap Travel in Europe:

I was greatly interested in the article by Anne Warner, "Two Weeks of Europe for Fifty Dollars" (in May, 1912, Nautilus). The author is right, when she writes that any healthy person can travel, living comfortably, for \$3.00 a day, or even less. For example, a Dutch newspaper organizes cheap trips, the costs of which amounts to less than \$2.50 a day. I, myself, a person with very little means, have undertaken several little trips for even \$1.00 daily. I take advantage of the so-called vacation tickets, to be had in summer at much reduced prices. I sleep in so-called burger hotels, cheap and neatly arranged, mostly exploited by temperance societies. Prices from 16 to 40 cents per night. Meals from 14 cents up. Lately I made a three days' bicycle tour, which cost me less than \$1.00 for the whole trip. Of course I carried food with me. I live in the heart of Friesland and from there I rode around the Tuidersea to Enkhuizen. Slept during the trip at Twolle and Amsterdam, From Enkhuizen to Stavoren across the sea, otherwise the whole track upon the bicycle, and nearly 60 hours on foot. Oh, how I enjoyed the wide variety of Dutch landscapes. Everywhere were green meadows, lovely woods and hills, most picturesque villages and country costumes. I remembered with pride what I had read, namely, that Americans often had

exclaimed to our singer, Tilly Koene, "How happy you must be to call such a beautiful land (Holland) your home." Finally I mention an example of cheap traveling most remarkable. Sixteen grammar school pupils from Dortmund (German), made a ten days' trip on foot, guided by their teacher. They traveled through Westfalen and Hunsterland. They passed the night in their tent or at farmers in the hay. They cooked their own dinner. So the costs for each of them amounted to not more than 8 marks, which is less than \$2.00. Ten days of Deutschland for two dollars!!! In the summer vacation they have planned to take another similar trip to Norway or the Schwarzwald.—A. VAN Dijн, Deersum, Holland.

A New Thought New Year's Gift:

With the dawning of the new year, a new understanding of New Thought came to me. I had for several years read and enjoyed the Nautilus, but I had never fully grasped the meaning of New Thought.

Lying on a sick bed, my life hanging in the balance with pneumonia, I seemed to look into the World Beyond, and learned many things. I saw the value of pain and sorrow, for without it I should not have been fitted to come into that Divine communion, nor to enjoy the vision of my dear ones in Glory. At the stroke of midnight, marking the entrance of the New Year, my spiritual self seemed to rise to a height from which it looked down upon the pain-racked, suffering body, and a glorious light filled my soul.

All the past year my husband and I had striven for a goal we much desire to win. Although we had toiled day after day, we had gained only a bare livelihood, and our temper had become ruffled and snarled, our lives cramped and narrowed. After many warnings which I had refused to heed, my strength gave way, and I was near neath. Suddenly I saw the cause of all our struggles and failures; our aims were worthy, but we were trying to do everything in our own blind way, making drudgery of what should have been stepping stones, and we were ruining our lives

in the grind.

We had persevered in our church work, and had a large share in the construction of a small house of worship, I doing my own and my husband's work while he donated his work on the building. But the joy of service had departed, for while we sought to uplift we were condemning others for their failure to keep their pledges. We were stubbornly try-ing to work out our own plans instead of asking Divine guidance, and were taking all the credit to ourselves and an intimate friend and

co-worker.

Just as the building was ready for occupancy, the illness came to teach us the needed I saw the wisdom of it all. I, instead of my husband, was stricken because I could endure more pain than he, yet through my suffering was his heart most easily touched. All worldly cares were shut out of the sick room, our hearts were drawn even closer to-

gether than in our honeymoon, and we realized how many blessings life together had held for us both, despite the failures. The pain and suffering were sent to purge us of worldliness, avarice and unjust judging, and to teach us the true spirit of service.

The world may never see the great things we had devoutly believed we were called to accomplish, but "if we are faithful over a few things, He will make us ruler over many things." If our true field is not here, He will lead us into our proper place. After all the work of the past year had not been all failure. for it had shown us both our weakness and our strength. These words, learned in child-hood, came to me: "The secret of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame." During the weeks of my illness, while the wintry elements raged ou-side, I was "lying in green pastures," living out every detail of the Twenty-third Psalm.

What a blessing it is that the old idea of obedience through fear has given place to the Gospel of Love and Tenderness, and that our present day religion teaches us how to live, instead of worrying about how to die!

To spread the Gospel, we must make it inviting and helpful; must show by our everyday life that our Christianity is better than

anything the world has to offer.

The old-fashioned Sabbath school fiction which taught children that the good always die young, has been banished forever, and should take with it such doleful hymns as: "I'm a pilgrim, I'm a stranger, I can tarry but a night," and "This world's a wilderness of sin,-soon we'll be gathered home.

True, the world is full of sin (despite the denial of Christian Scientists), but the Master said: "Go work in my vineyard," and if we are doing nothing to make the world better for our living in it, we may as well "be gathered home." However, the idler will never hear the greetings, "Weary pilorim, welcome

The good cheer of Christian Science has brought peace to many discouraged sufferers (for this give it all due credit), but by ignoring sin and sorrow, we can never conquer it. It is better to meet it bravely as the chastening of a Loving Father, to seek to know its cause and purpose, and to profit by the lesson. It is not new doctrine that we need, but a brighter and happier realization of truths that have existed since the world began-a closer acquaintance with our loving Heavenly Father! This, to me, is the gift of New Thought.—GENEVRA SHELTON, Briggsdale, Col.

A Progressive Reason Why:

I like The Nautilus. It is not saying anything in the least disparaging concerning the usual subject matter, when I say that I sent for it primarily on account of the decided stand you took in favor of the Progressive Party. You see, it's this way: I have been for sev-

eral years an ardent advocate of New Thought. I am myself a shareholder in a New Thought magazine, and not altogether unacquainted with mental science, self-healing, etc. Naturally, I am fairly well supplied with literature along that line-since I'm "on the job" myself.

But there seem to be a great many so-called intelligent people who do not think it advisable to "mix politics and religion," consequently I was very glad-yes, more than glad; I was delighted, to note that The Nautilus was blessed with a little common sense, and was not afraid to show its colors. Imagine my disappointment when I read on page 68, November number, "This closes our political campaign for this year"—if that means you are going out of politics.

The election is over, but no "black border" and no "tears," please; for the Progressive Party is not dead. On the contrary, its friends should work, with it and for it, for all they

are worth, from now on.

"We will give it best endeavor, and we'll stick to it forever! for its principles can never,

You know the papers absolutely controlled by the money interests so far outnumber the independents. God bless Munsey and the New York Press as an exception.—ETTA PAYNE, Box 427, Southold, L. I., N. Y.

A Water Cure:

I would like to relate a little matter of personal experience with water as a remedial agent, in hopes that some one in time of need may find in it a blessing. This incident is called to mind through reading of the great danger to which fever stricken patients are exposed through the practice of administering poisons as fever killers.

A beloved friend was very ill tossing restlessly on his bed, burning up with fever that the physician, while doing his best, failed to control. He (the physician) had been for some time making two calls a day. He had just made his second call on the day on which I speak, leaving his patient with temperature so high that he refused to tell its degree, though the patient asked. I said, Brother, let me see what I can do. Permission being given, I brought a large wash basin of ice water and cloths or light towels, and proceeded to wring out. The first I folded and placed on head (the forehead and front of head). Then one on each arm, winding around from wrist to shoulder. Having an extra towel in the ice water, I immediately wrung that out and re-placed with it the towel on head. In like man-ner changed those on the arms. This was kept un maybe for two or three hours. When the physician again called he pronounced his pa-tient out of danger. He had made that third call that day, as he told later, expecting to tell his patient he could do nothing more for him. Noting what I was doing, he expressed fear of the fever being reduced too rapidly. But before he left said, "You can go on with what you are doing." I did so for a little while longer, when brother, now calm and comfortable, expressed the wish to go to sleen. stopped and he went into a peaceful sleep. That was the end of his fever.

Simple water, sometimes cold and sometimes hot or warm, as the case requires, will cure almost every sickness. And yet people as a rule are afraid of it. It has to be used with caution, I grant. In careless or ignorant hands

mischief may be done.

I think, dear Mrs. Towne, you may like in some way to call the attention of Nautilus readers to the good that can and is being done by simple water treatment.—GRACE WINGRAVE, Yates Center, Kan.

Another R. E. F .:

All hail! to your Nautilus. I have been reading it for a year now and am commencing to grow. The doctrine of fear has been implanted so firmly that when one commences to awake to facts and think, it is like a new born calf must feel on wobbly legs.

When I read your letter to R. E. F. in October Nautilus, I laughed with joy at your good sound advice. I was in her plight, and set to work a few months ago on the same plan as you suggested and I'm laughing yet at the outcome. Are not we the funny things to take life so seriously? And the awfulness in raising children with either the poorhouse or jail staring them in the face. I have heaven to thank that our folks didn't believe in the devil, or probably my chances would be nil in this

Everything depends on the attitude of the

I love you and your work so much that I am trying to make people help themselves, via The Nautilus. I have it in four families in Philadelphia, one in Los Angeles, and one goes to brighten a big prison in the South, where minds are being developed to an almost un-thinkable degree that could not have been, only for the good schooling and common sense thinking, and the time for thinking that onedoes not have in a world of pleasure.—Everyn M. Rice, Philadelphia, Pa.

Four States More for Equal Franchise:

Fifteen thousand cheering and singing women and men celebrated with a brilliant paradein New York City last night the recent addition of four stars to the woman suffrage flag. Through broad Fifth avenue, in a lighted canyon of hotels, restaurants and clubs, a stream of flaring vermilion lights flowed for miles, its course guided by "votes for women" enthusiasts from all sections of the country. Each of the 10 "suffrage states" was represented by women who were leaders in the equal suffrage movement there. "Ohio the eleventh" read a transparency at the head of one of the divisions. The marshal of the parade was Mrs. Beatrice Forbes-Robertson Hale.

When the parade was over, women mounted platforms and soap boxes in Union square, and for several hours made speeches for "the cause." Thousands of persons were crowded under the trees of the park to listen. Several hundred thousand others had lined either side of Fifth avenue to watch the marchers. Four floats and a half-dozen golden chariots drawn by white horses driven by white-gowned women with yellow sashes featured the parade.

Each float or chariot represented one of the 10 suffrage states. Floats representing Kansas, Michigan, Oregon and Arizona, where the right to vote was given the women at the recent elections, led the way. "Kansas for liberty," read a transparency. "Michigan for co-operation," was another text. "Oregon for freedom" and "Arizona for justice" spelled letters on other banners, inspiring cheers from the same and women who appeared in evening dress upon restaurant balconies and waved salutes to those who marched.

A score of women trumpeters, braving chill night air, wore sweeping white robes instead of furs and long coats, and sounding the strains of the triumphal march from "Aida," led the long line. Only a few of the suffragists, the very eldest among them, rode in carriages. Dr. Anna Shaw, for many years a noted suffrage leader, carried lantern and banner and strode briskly along among a throng of school girls. Every age of woman marched. Nearly every nationality, not excepting China, was represented.

Each marcher carried at cane's length a vermilion lantern. In their light a thousand yellow flags fluttered, "Votes for women."

The men's division was not the least in-

The men's division was not the least interesting to the spectators. Led by the Men's League for Woman Suffrage, a large compact body of male believers, wearing yellow chrysanthemums, it was notable for the big representation of college men it contained. These led the divisions representing the various political parties. The men paraders wore lanterns in their hats, and there was every similarity between the marching of this division and the torchlight parades so common in political campaigns until within the last decade or so. The young women who represented the states on the "Victory floats" were: Arizona, Miss Clara Pope; Michigan, Miss Fola La Follette, daughter of Senator La Follette; Oregon, Miss Anna Squire, and Kansas, Miss Pearl Squire.

The spectacle was an event unique in the history of New York City's parades. There was no reviewing stand with distinguished persons to greet the marchers. But the thousands who packed the streets from curb to building line from start to finish of the pageant were enthusiastic reviewers. Their applause and cheers were practically constant in appreciation of the spirit the women were showing in their fight for the ballot.—Spring-

field Republican.

B ECAUSE your own little patch of sky is overclouded, is no reason why your friend should share the gloom. Move on, get out of the shadow and into the sunshine. Just the effort will make you feel better.

-Lloyd.

HE only is rich who owns the day, and no one owns the day who allows it to be avaded with worry, fret and anxiety.

-Emerson.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can his room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Under the new potal law these book notices are regarded as advertisement, Reviews are written by William E. Towne unless otherwise signed.

—"The Case of Becky." Frances Start is a genius in the portrayal of human emotions. As a female Mr. Hyde in the character of Becky she is fascinating, even if her acting is almost gruesome at times. I enjoyed "The Case of Becky," but I question if the play is true to life so far as it relates to the powers of hypnotism. I do not believe that the thought of one person can enter and influence for evil the life of another unless there is a door open to receive that thought. Close the door of your mind to any undesired thought and you are as safe as if you were surrounded by Gibraltar walls. Mr. Belasco's stage settings in "Becky" are startling as usual in their stark realism.

—"Illumination," by James Porter Mills. This work consists of a series of talks given by the author to one of his classes in spiritual healing. Each chapter begins with a sentence for meditation. Some of the chapters are: "Infinite Spirit Within Me," "That I May Know the Truth Within Me," "Infinite Health Within Me," etc., etc. 159 pages, cloth. Price, \$1.10. Roger Bros., 429 Sixth Ave., New York City.

—"The Power Thought Manuals," by W. Frederick Keeler. No. 1, "Constructive Thinking," is before us. It consists of 10 very practical, condensed lessons in thinking for power. The author advertises his booklets as being for beginners, and they deal with foundation principles in an exceptionally clear way. Some of the lessons in "Constructive Thinking" are entitled: "The Creative Self," "The Constructive Law of Life," "Constructive Relationship in Thought," "The Creative Mind," "Power Thinking," etc., etc. Price 25c. Address. The Unity Brotherhood, Oscawana-on-Hudson, New York.

—"Vril or Vital Magnetism," being volume VI of the Arcane Teachings. "Vril" is a term used to designate life-force. The present volume explains the nature of "Vril" or life-force, "Vril" in food, "Vril" in water, "Vril" in the air, "Vrill" in the breath, secret of "Vril" absorption, application of "Vril-power," etc. The book is based upon scientific principles, and no one need fear that because it deals with occult subjects it is therefore rubbish. The term "Vril," as applied to the life-force, is found in many ancient occult works, and Bulwer

(Continued on Page 68.)



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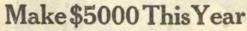
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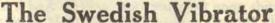
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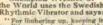
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Your Good Job may not Always Last. Some of These Days a Younger Man May Fill Your Place. I said a "Younger," not a Better Man. The Gray is Creeping into Your Hair, and the Boss is likely to Forget the Splendid Things You Did—Once Upon a Time. "Yo' Ben a Good Old Wagon, But Yo' Dun Broke Down." The World Wants a Winner, and Won't Worry Along With Wornout Workers.

"Parted From the Payroll" is a Little Drama in which You May Expect to Play the Principal Part Some Sad Saturday P. M. Then the "Good Fellows" who Helped You Spend Your Money Will Likely Pass By on the Other Side, and the Only Place You can Look for Sympathy will be in the Dictionary.

Let Us, therefore, "Ring Out False Pride," and Hereby Firmly Resolve to Establish a New Record for 1913, which Will Enable You to Face the Future Fearlessly. Strikes, Lockouts, Panics and Periods of Financial Depression Cannot Depress You, if You Will Make It a Rule to Save a Little Something Every Day. Again I Repeat It—Saving is the Antidote for Slaving.

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(Continued from Page 64.)

uses the term in one of his novels. In fact, the word is probably allied in origin to the Latin word Vir, from which come our virile, "vinlity," etc. Such standard scientific writers as Haeckel are quoted to prove the existence of the force which the ancient occultists termed "Vril." A valuable feature of the book is the instruction for distributing "Vril" energy throughout the body from its storehouse in the Solar Plexus. These exercises will relieve fatigue and nervousness, congestion, headache, etc. This is an interesting and useful little book. 123 pages, cloth binding. Price 55 cents. Address The Library Shelf, 850 McClurg Bldg., Chicago, Ill.

-"Life, Death and Immortality," by William Hanna Thomson, M. D., author of "The Brain and Personality." The author approaches his subject from the side of science -we might say from a materialistic view point, as we may gather from his first chapter, "Facts and Not Theories about Life on this Earth" To those who read and enjoyed "Brain and Personality" the present volume will prove rather unsatisfactory we fear. The author's style is dogmatic and marked by a certain inflexibility, a certain shutting out of imagination and theory, which leaves us only the dry skeleton of Life. Dr. Thomson lustily assals the Pantheistic idea of God, the idea of Unity. His faith in evolution seems neither large nor broad. There is present throughout the book a tendency to exalt material facts at the expense of sympathy, imagination and philosophy, and a vein of bitterness is manifested in dealing with people and subjects not in harmony with the author's own conceptions of life. Curiously enough, when Dr. Thomson comes to the demonstration of life after death his own facts seem meagre and none too con-The book contains 117 pages, clear type, cloth binding, title stamped in gold, heavy paper jacket on each copy. Price \$1.10 postpaid. Funk & Wagnalls Co., New York City.

—"Seven Steps to the Throne of Self-Government," by Jabez Haigh. The title explains the purpose of the book. 51 pages, cloth. Price not given. Address Jabez Haigh, Lamanda Park, Pasadena, Cal.



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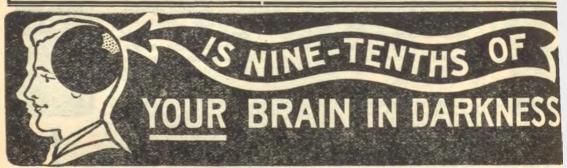
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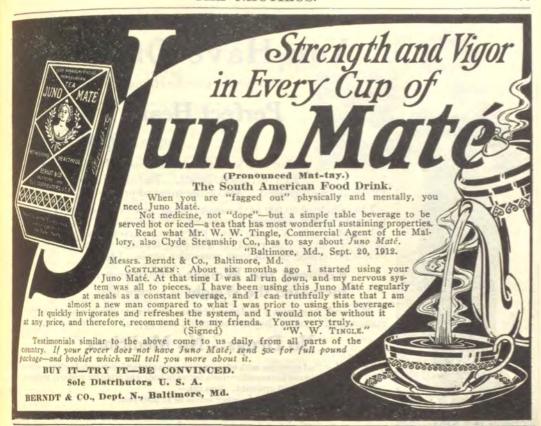
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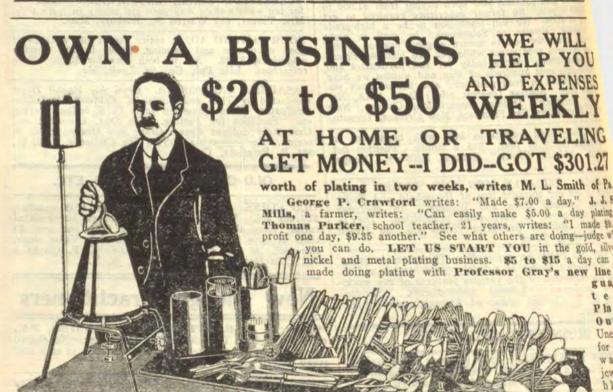
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